Penny Williams Pinpont

THE WORKS OF THE MARCHIONESS DE LAMBERT.

A NEW EDITION, FROM THE FRENCH.

IN TWO VOLUMES.

VOL. I.

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MEMOIRS OF

THE LIFE OF

The Marchioness de Lambert.

Prefixed to the French Edition.

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MEMOIRS OF THE LIFE OF The Marchioneſs de Lambert.

Prefixed to the French Edition.

ANNA *Tereſa de Marguenalt de Courcelles, Marchioneſs of Lambert*, the ingenious and excellent authreſs of the following pieces, was the only daughter of Seigneur *Courcelles* Maſter in Ordinary of the Chamber of Finances, who died in the year 1650; and of Madame *Monique Paſſart*, who died the 21ſt of July, 1692; who, after the death of her firſt huſband, was married to the celebrated *Francis de Coigneux*, juſtly admired in the politeſt court of Europe for his addreſs. She was married on the 22d of February in 1666, to *Henry de Lambert, Marquis St. de Bris, Baron de Chitri* and *Angi*, and ſometime in very high poſts in the French army, being at the time of his death Lieutenant-General, and Gover-

nor of the town and dutchy of Luxemburgh. She had by this Lord two daughters, one of whom died, while young; and, beſides theſe, a ſon, *Henry Francis de Lambert, Marquis de St. Brix*, who ſucceeded his father, not only in eſtate and title, but in the favour of his Prince, being ſoon made alſo Lieutenant-General, and Governor of the town of Auxerre. Her daughter was called *Maria Thereſa*, who died in widowhood, in the year 1731, after having loſt her huſband, *Louis de Beaupoil, Count de St. Aulaire*, in the battle of Rammerſheim, in the higher Alſace, in which he commanded as a Lieutenant-General, leaving only one daughter, afterwards married to the *Marquis de Beuvron*, brother to the *Duke de Harcourt*.

Monſieur *Le Coigneux de Bouchamont* the father-in-law of our Marchioneſs, a perſon of the brighteſt genius, and greateſt capacity at that time in France, took a particular regard to, and a truly paternal affection for, his daughter-in-law, whilſt

yet

yet a child, on account of the excellent diſpoſition that ſhe appeared poſſeſſed of even in thoſe early days; and was at the utmoſt pains to cultivate and form her riſing genius, not only by his own excellent example, but by that of the fineſt and moſt accompliſhed perſons of the age, who viſited his houſe. She, by degrees, caught the manner and expreſſion of theſe eminent and diſtinguiſhed perſons, as other children do their mother tongue; and, while too young to give ſuch an expectation, even improved beyond her parents hopes.

She would frequently diſengage herſelf from her playfellows, and the diverſions that ſeemed ſuitable to her age, to retire into her cloſet to read alone, and would make judicious extracts of the moſt ſtriking parts of what ſhe read: And this habit, which ſhe imbibed ſo early, ſhe afterwards retained through the whole courſe of her life, continuing it both at the time when her huſband was Governor of Luxemburgh, and ſhe, conſequently, in the height of pomp, and in the midſt of buſineſs;

ſineſs; and in her more adverſe fortunes, while, after the death of the Marquis, ſhe was perſecuted by many long and cruel law-ſuits, in which her whole fortune was intereſted, and in which ſhe diſplayed a capacity much beyond her ſphere. Theſe being at length happily terminated, and leaving her in the poſſeſſion of a conſiderable fortune, ſhe fixed her reſidence at Paris, in a houſe where it was eſteemed an honour to be well received. And this was at that time, almoſt the only one in Paris, where the faſhionable vice of gaming had not admittance; and conſequently, almoſt the only one where a rational and witty converſation was to be met with, from perſons of genteel breeding and literary taſte: Upon this account ſome people, whoſe actions would not bear ſo nice an inſpection, and who always dreaded their names being brought up before ſo impartial a board, frequently procured little anonymous ſatires to be publiſhed on the company there; but this lady, tho' ſhe was ſcrupulouſly nice on the

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ſcore of public cenſure, and therefore denied both herſelf and her company many pieces of wit which might have given occaſion for raillery, yet indulged a conſiderable ſhare of ingenious converſation, and took pleaſure in having her houſe as much frequented by perſons of eminent rank as thoſe of eminent talents.

Her extreme regard to the public opinion was, at length however, put to a very ſevere trial. She often amuſed herſelf with writing, and it was very common with her to read her pieces to a ſett of particular friends; for the attempts of modeſt genius receive a double pleaſure from the good opinion of an ingenious friend, and this confidence perhaps, no writer ever repreſſed. But this lady was afterwards prevailed upon to let her works go out of her hands, for the peruſal of a remote friend, under the ſtricteſt promiſes of an inviolable fidelty; but promiſes of this kind are ſeldom obſerved, and one author can never believe that this ſort of modeſty is ſincere in another. Copies are intreated,

and copies granted; they paſs into more hands, and the conſequence was, that her *Advice to a Son and a Daughter* appear in print without her leave: The lady thought herſelf diſhonoured in the opinion of the world, as ſhe could not but apprehend that it would be a general reproach to her, that a perſon of her rank ſhould appear in print.

The public, however, ſoon found out the real merit of the performances; the beauty of the ſtile, the delicacy and nobleneſs of the ſentiments, and the endearing recommendation of virtue, which ran thro' the whole, could not but greatly recommend them. The conſequence of the reputation of the work was, that it ſoon paſſed thro' ſeveral editions, and was tranſlated into the Engliſh language. But how great will the modeſty of this lady, in regard to her own productions, appear to be, when we know that, after all this applauſe of her firſt piece, ſhe offered any price to a bookſeller for the whole impreſſion of another work, which had, in

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the ſame manner, been printed without her leave?

However great the qualities of this lady's genius were, thoſe of her mind were yet much ſuperior to them. She was born a heroine, and in her whole life ſhewed that ſhe knew no fear but that of the loſs of any part of the public eſteem: She gave many inſtances of being above giving way to any obſtacles in a virtuous and honourable deſign: She was not only ever watchful and earneſt to ſerve her friends without waiting for their intreaties, or ſuffering them to ſpeak their wants, but was equally ready to uſe her good offices to ſtrangers; and tho' ſhe had often miſapplied her generoſity on ſuch occaſions, this was no check to her continuance of them, being always ready to hazard a kindneſs, on the venture of its being or not being beſtowed on a worthy object. She enjoyed but a weak ſtate of health all her life; and in her laſt years ſhe laboured under ſo many painful infirmities, that all her natural fortitude could not have ſupported under

her under them, were it not for the aſſiſtance of her religion.

She died at Paris, on the 12th of June, 1733, in the 86th year of her age, univerſally lamented, as well for her genius as her virtues.

Her works require no elogiums at this time; the good reception they have met with from the world ſufficiently ſpeaks their worth. All the merit we have to boaſt of is, the having collected them together, and giving them, at one view, to the reader: and, as there appear here many that have never been before publiſhed, it is neceſſary to acquaint him, that theſe were communicated to the publiſher by *Monſieur de Fontenelle*, the particular and intimate friend of the Marchioneſs, who, having all her pieces in manuſcript, prepared them for the preſs, and gave the publiſher of the French edition leave to mention his name, and introduce them into the world under his ſanction. The particular pieces which he gave on this occaſion are diſtinguiſhed from the reſt by an aſteriſm in the table of contents.

PRE-

PREFACE

TO THE

ADVICE OF A MOTHER

TO HER SON AND DAUGHTER.

BY MR. CARTE.

THE author of the following treatiſe is *Madame de Lambert*, a French lady of great quality and merit, diſtinguiſhed above others by the extent of her knowledge, the excellence of her judgment, and a ſuperiority of good ſenſe, in a country where the ladies in general are much more careful to cultivate their minds than adorn their bodies. Dreſs, the great buſineſs and the darling care of the fair ſex on this ſide the water, is on the other left to the *Petits Maitres*, the pretty fel-

lows of the age; who, by the help of a vivacity natural to Frenchmen, really make a tolerable figure there till they enter into converſation; a figure which, however inviting to the coxcombs of our iſle is yet, after all, deſpicable in the eyes of ladies, who pay a much greater regard to the good qualities which form (what we call) the mind of man, than to any ornaments of his dreſs, or any circumſtances of his fortune. Dreſs, which is ſo little the ſubject of their thoughts, is leſs ſo of their converſation; this generally turns upon points that are rational and uſeful, and never but upon ſuch as are innocent and agreeable: It is carried on with all the beauty of real wit, which in them is too flowing to be obliged to ſink ſo low as ſcandal, in order to pleaſe, (were any ſo worthleſs as to be pleaſed with it) and is managed in all reſpects with a decency that ever avoids giving the leaſt offence. Such was the converſation which reigned among the ladies of *Madam de Lambert's* acquaintance, who attracted perſons

ſons of the higheſt rank, and of the beſt underſtanding, to enjoy the delights of her converſation, and to learn from her good ſenſe and judgment how to regulate and improve their own. A gentleman, who had the happineſs to viſit there, who had heard her often diſcourſe on various topics, favoured the tranſlator with the following ADVICE as ſoon as it was printed, and recommended it to his reading, as written by *Madam de Lambert*, tho' publiſhed without her knowledge or conſent. To read it was to like it; and he liked it ſo well, that he thought he could not divert a confinement of a few days better, than by tranſlating it. The fire and vivacity of the French genius, and of the expreſſions which flow from it, where there is always inſinuated much more than is expreſly ſaid, rendered it not a little difficult to make a tranſlation anſwerable to the original; but after he had once begun, he could not bear loſing a moment till he had finiſhed it, all the ſentiments in it were ſo noble, ſo juſt, and ſo very entertaining.

To

To expreſs theſe ſentiments properly, was his main view; and if the Engliſh nation has any taſte for them, the reader will probably find as much pleaſure in reading the book, as he had in tranſlating it.

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ADVICE OF A MOTHER TO HER SON.

WHATEVER care is uſed in the education of children, it is ſtill too little to anſwer the end; to make it ſucceed, there muſt be excellent governors; but where ſhall we find them, when princes find it difficult to get and keep them for themſelves? Where can we meet with men ſo much ſuperior to others, as to deſerve to be entruſted with their conduct? Y t the firſt years of a man's life are precious, ſince they lay the foundation of the merit of the reſt.

There are but two ſeaſons of life in which truth diſtinguiſhes itſelf for our advantage: In youth, for our inſtruction; and in our advanced years, to comfort us. In the age that paſſions reign, truth generally quits us for the time.

Two celebrated * men, out of their friendſhip to me, have had the care of your education; but as they were obliged to follow the method of ſtudies ſettled in colleges, they applied themſelves more in your early youth to improve your mind with learning, than to make you know the world, or inſtruct you in the decorums of life.

I am going, my ſon, to give you ſome precepts for the conduct of your's: Read them without thinking it a trouble. They are not dry lectures that carry the air of a mother's authority; they are rather the advice of a friend, and have this merit, that they come from my heart.

At your entering the world, you muſt certainly propoſe to yourſelf ſome end or other; you have too much ſenſe to care to live without any deſign at all: Nor can you aſpire to any thing more becoming and worthy of you than glory. 'Tis a noble view for you to entertain; but it is fit for you to know what is meant by

* P. Bouhours, and P. Cheminais.

the

the term, and what notion you frame of it.

'Tis of various kinds, and each profeſſion has a glory that is peculiar to it. In your's, my ſon, it means the glory that attends valour. This is the glory of heroes; it makes a brighter figure than any other; it always carries with it the true marks of honour, and the recompences it deſerves: Fame ſeems to have no tongue but to ſound their praiſe; and when you arrive at a certain degree of reputation, every thing you do is conſiderable. All the world has agreed to give the pre-eminence to military virtues; 'tis no more than their due. They coſt dear enough; but there are ſeveral ways of diſcharging their obligations.

Some engage in the profeſſion of arms, merely to avoid the ſhame of degenerating from their anceſtors; others follow it not only out of duty, but inclination. The firſt ſcarce ever raiſe themſelves above their rank in the world; 'tis a debt they pay, and they go no further. The others,

fluſhed with hopes, and carried on by ambition, march a giant's pace in the road of glory. Some propoſe only to make their fortune; others have their advancement and immortality itſelf in view. Such as ſtint themſelves to the making a fortune, never have a very extenſive merit. A man that does not aim at raiſing to himſelf a great name, will never perform any great actions. And ſuch as go careleſsly on in the road of their profeſſion, ſuffer all the fatigues without acquiring either the honour or recompence that naturally attend it.

If people underſtood their own intereſt rightly, they would not lay a ſtreſs upon raiſing a fortune, but would in all profeſſions have their glory and reputation in view. When you attain to a certain degree of merit, and it is generally known, the great glory and reputation you have acquired never fails to make your fortune. A man cannot have too much ardour to diſtinguiſh himſelf, nor can his deſires of advancement be encouraged by hopes that are too flattering.

There muſt be great views to give a great vigour to the ſoul; 'tis not eaſy otherwiſe to make it exert itſelf. Let your love of glory be ever ſo eager and active, you may ſtill fall ſhort of your aim; yet though you ſhould advance but half way, 'tis always glorious to have dared.

There is nothing ſo improper for a young man as that modeſty which makes him fancy he is not capable of great things. This modeſty is a faintneſs of ſoul, which hinders it from exerting itſelf, and running with a ſwift career toward glory. Ageſilaus was told that the king of Perſia was the greateſt king; 'Why ſhould he be greater than me (re-'plied he) ſo long as I have a ſword by 'my ſide?' There is a ſuperior genius and merit in ſome perſons, that tells them nothing is impoſſible for them.

Fortune, my ſon, did not level your way to glory; to make it eaſier for you, I gave you a regiment betimes, being perſuaded, that there is no entering too ſoon

into a profeſſion, where experience is ſo neceſſary, and that the firſt years of a man's life lay the foundation of his character, and enable the world to judge of his future conduct in the reſidue of it. You made the campaign of Barcelona, the moſt ſucceſsful to the king's troops, and yet the leaſt celebrated of any. You return into Italy, where every thing is againſt us; where we are to fight not only with the enemy, but the climate, the ſituation, and prejudices of the country. Campaigns that are unhappy for the king, prove ſo likewiſe for private men; the corpſe of the dead and the faults of the living are buried in one common grave: Fame is huſhed, and has nothing to ſay of the ſervices of ſuch as are left; but you may ſtill depend upon it, that true valour is never unknown. There are ſo many eyes obſerving your behaviour, that you can never want as many witneſſes of your worth; beſides, you learn more in ſuch campaigns; you try your own abilities; you know yourſelf well enough to judge

judge what you can do upon occaſion: Others know it too; and if you do not raiſe yourſelf a reputation in a moment, you are ſure to gain one in the end.

Great names are not formed in a day; nor is it valour alone that makes extraordinary men: She begins indeed to form them, but other virtues muſt concur to finiſh them.

The notion of a heroe is inconſiſtent with the character of a man without juſtice, probity, and magnanimity. 'Tis not enough to have a name for your valour; you muſt have a name likewiſe for your probity. All the virtues muſt unite together to form a heroe. Valour, my ſon, is not to be inſpired by advice, 'tis a gift of nature, but ſuch a one that a perſon may poſſeſs it in the higheſt degree, and yet deſerve very little eſteem in other reſpects.

The generality of young men fancy they are obliged to nothing elſe, when once they have acquired the military virtues; and that they are allowed to be un-

juſt, rude, and unmannerly. Do not carry the prerogative of the ſword too far; it gives you no exemption from other obligations.

Take care, my ſon, to be in reality what others promiſe or pretend to be; you have patterns ſet you in your own family. Your anceſtors diſtinguiſhed themſelves by all manner of virtues, as well as by thoſe of their profeſſion. Their blood runs in your veins; remember always what you owe to your race, and think that you are not to take up with being an ordinary man; you are not like to get off at ſo cheap a rate. The merit of your anceſtors will enhance your glory; but if you degenerate, it will be your ſhame; they ſerve equally to put your virtues and your failings in a fuller light.

A noble birth does a man leſs honour than it exacts of him to deſerve; and to boaſt of one's family, is to glory in the merit of others.

You will find, my ſon, all the paths that lead to glory traced out and trod already

ready before you; there is not a greater treaſure than a good name, and the reputation of one's anceſtors. They have put you in a capacity of attaining to any thing; 'tis not enough to equal them, you muſt go beyond them, and arrive at the goal, I mean the honours which they were at the point of enjoying, when they were carried off by an untimely death.

I lament continually that I never ſaw your grandfather: By the character I have heard of him, no body had more eminent qualities than he, or a greater talent for war. He had acquired ſuch an eſteem and authority in the army, that he did more with ten thouſand men, than others could with twenty. He might have led his troops to a certain danger, and they would have thought themſelves going to an infallible victory. Whatever orders he received, there was no doubt of the execution of them where he was intruſted. At the ſiege of Graveline, the mareſchals de Gaſſion and la Meilleraye, who commanded the troops, fell out, and their

quarrel divided the army. The two parties were going to attack one another, when your grandfather, who was only major-general, full of that confidence and authority which a zeal for the public good inſpires, ordered the troops in the king's name to ſtop. He forbad them to own thoſe generals any longer for their leaders: The troops obeyed him; and the mareſchals de la Meilleraye and de Gaſſion were forced to retire. The king was made acquainted with this action, and ſpoke of it ſeveral times with eſteem.

His fidelity to his prince diſtinguiſhed itſelf in the war of Paris; he refuſed the ſtaff of mareſchal of France which Gaſton duke of Orleans offered him, to draw him over to his party. The king being informed of it, ſent him a warrant to create him knight of the holy ghoſt; and wrote him word, that he would never forget the proofs he had given of his loyalty.

When he was made governor of Metz, the fineſt government and the moſt ſought after of any at that time in France, cardinal

nal Richlieu ſent him his commiſſion to la Chapelle, where he was governor. He was in bed when the expreſs arrived. His men awaked him; but inſtead of being tranſported with the news, he took the packet without opening it, put it under his bolſter, and went to ſleep again.

Whilſt he was governor of Metz, he was offered conſiderable ſums to give his conſent for ſettling a parliament in that city; but he would never give it. Governors at that time had the ſame authority as viceroys. He refuſed a hundred thouſand livres, which the Jews offered him for leave not to wear the yellow hat. Touched with no paſſion but for true glory, without any tincture of vanity, or any view of recompence, he deſpiſed riches, and loved virtue purely for his own ſake. He was ſo modeſt that he never knew his own worth. He had the honour to command the great Turenne, who had the complaiſance to ſay, that M. *** had taught him the art of war. Several perſons in office have ſaid frequently, that it

was

was a ſhame for France, that a man of his merit was not preferred to the firſt dignities of war.

Such, my ſon, are the patterns ſet you; patterns that repreſent to you human virtues in an eminent degree. You have them all before you in your father. I ſhall ſay nothing of his talents for war; it does not become me to ſpeak of them; but the uſe the king made of them, and the various poſts of truſt that he gave him, are ſufficient proofs that he deſerved his confidence.

The king often ſaid, that he was one of his beſt officers, on whom he depended moſt. This was but part of his merit, for he had all the ſocial virtues; he knew how to reconcile ambition with moderation: He aſpired to true glory without troubling himſelf about making his fortune. He was neglected for a conſiderable time, and met with a ſort of injuſtice. In that unlucky ſeaſon, when your father was under the frowns of fortune, (a juncture when any body but he would have

have been tired out) with what courage did he bear his ill treatment: He reſolved, by failing in no part of his duty, to bring fortune over to his ſide, or leave her inexcuſeable: His notion was, that true ambition conſiſted rather in making oneſelf ſuperior in merit than in dignity.

There are ſome virtues that are not to be acquired but in diſgrace; we know not what we are till we have been tried. The virtues of proſperity are pleaſant and eaſy; thoſe of adverſity are harſh and difficult, and require all the powers of a man to enable him to practiſe them. He knew how to ſuffer without deſponding, for he had an infinite number of reſources in himſelf; he thought he was obliged in duty to continue in his profeſſion, being convinced that the ſlowneſs of recompences never authorizes us to quit the ſervice. His misfortunes never ſhook his courage in the leaſt; he knew how to bear them with patience and dignity, and how to enjoy proſperity without haughtineſs and pride. The change of fortune made none

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at all in his mind, and did not coſt him a ſingle virtue.

When he was made governor of Luxemburg, all the province was in dread of the French dominion: He cured the people entirely of their fears: So that they were ſcarce ſenſible they had changed maſters. He had a light hand, and governed only by love, and never by authority: He made no body feel the diſtance between him and others. His goodneſs cut ſhort the way that divided him from his inferiors, he either raiſed them up to himſelf, or elſe ſtooped down to them. He never employed his credit but to do good. He could not bear to ſee any body unhappy where he commanded; all his care was to ſolicit and get penſions for the officers, and gratifications for the wounded, and ſuch as had diſtinguiſhed themſelves. He made the fortune of abundance of perſons.

Self-love got but little by your father's advancement, which was the good of others. This made him the delight of all

that lived under his government; and when he died, if they could have done it, they would have purchaſed him again with their blood. His good qualities ſtruck envy dumb, and all the world in their hearts applauded the king's diſpoſal of his graces. In an age of general corruption, he had the pureſt morals; he thought in a different manner from the generality of mankind.

What faithfulneſs to his word! he always kept it, tho' at his own expence. What diſintereſtedneſs in his conduct! He never minded his advantage in the leaſt. What allowance did he make for human frailties! He was always excuſing the faults of others, and conſidering them barely as their misfortunes; ſo that one would be tempted to imagine, that he thought himſelf the only perſon in the world that was obliged to be an honeſt man. His virtues, far from being troubleſome to others, left every body at their eaſe. He had all that amiable complaiſance and good nature, which is ſo uſeful

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in life, and ſo neceſſary for the good correſpondence and harmony of mankind. None of his virtues were precarious, becauſe they were all natural. An acquired merit is often uncertain; but your father ſtill following reaſon as his guide, and practiſing virtue without violence to his nature, never varied at all in his conduct.

See, my ſon, what we have loſt. Such an extraordinary degree of merit ſeemed to inſure us a vaſt fortune: Nothing was more reaſonable than our hopes in the reign of ſo juſt a prince. Your father, however, left you nothing but his name and example. His name obliges you to bear it with dignity, and his virtues challenge your imitation; 'tis a model by which you may form yourſelf: I do not aſk more of you, but I will not excuſe you for leſs.

You have this advantage over your anceſtors, that they may ſerve to guide you: I am not aſhamed to ſay, that they left you no fortune, nor would they bluſh to own

own it, after employing their eſtates in the ſervice of their prince, and paſſing through life without any injuſtice to others, or any meanneſs in their own conduct.

Great fortunes are ſo ſeldom innocent, that I eaſily forgive your anceſtors for not leaving you any. I have done all I could to bring our affairs into ſome order, a point in which women can diſtinguiſh themſelves no way but by œconomy. I ſhall do my utmoſt to diſcharge every duty incumbent upon me in my circumſtances: I ſhall leave you as much as is fitting for you, if you are ſo unhappy as to have no merit; and enough in all reaſon, if you have the virtues that I wiſh you.

As I deſire nothing upon earth ſo much as to ſee you a perfectly honeſt man, let us ſee what ſort of conduct is neceſſary to give one a title to that character, that we may know what we ought to do to deſerve it. I improve myſelf by theſe reflexions; and may perhaps be one day happy enough to change my precepts into examples.

She

She that exhorts another ought to lead the way herſelf. A Perſian ambaſſador aſked the wife of Leonidas, 'Why they 'paid ſuch honours to the women at La-'cedæmon?' 'tis (replied ſhe) becauſe 'they have entirely the forming of the 'men.' A Greek lady ſhewed her jewels to Phocion's mother, and aſked to ſee her's: The noble Athenian pointed to her children, and ſaid to her, 'Theſe are 'my finery and jewels.' I hope, my ſon, to find in time a like ſubject of glory in you: But let us return to the obligations that men are obliged to diſcharge.

There is a certain order in theſe obligations: A man ſhould know how to live with his ſuperiors, his equals, and his inferiors, as well as with himſelf. With his ſuperiors he ſhould know how to pleaſe without ſinking into meanneſs, ſhould ſhew an eſteem and friendſhip to his equals, ſhould condeſcend to his inferiors ſo as not to let them feel the weight of his ſuperiority, and ſhould keep up a dignity with himſelf.

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All theſe obligations are ſtill inferior to the veneration you owe to the ſupreme being. Religion is a correſpondence ſettled between God and man, by the favours of God to men, and the worſhip that men pay to God. Souls of a ſuperior genius have noble ſentiments for the deity, and pay him a worſhip peculiar to themſelves, very different from that of the vulgar; it all comes from their heart, and is directed immediately to God. Moral virtues are very precarious without the chriſtian to ſupport them. I do not recommend to you a piety blended with weakneſs and ſuperſtition; I only inſiſt, that the love of order ſhould make you ſubmit your underſtanding and ſentiments to God, and ſhould ſhew itſelf in every part of your conduct; it will inſpire juſtice into you, and juſtice is the baſis of all other virtues.

The generality of young men think to diſtinguiſh themſelves now-a-days by aſſuming a libertine air, which degrades them among men of ſenſe: Such an air, inſtead

inſtead of arguing a ſuperiority of underſtanding, ſhews only the depravity of the heart. People never attack religion, but when they have an intereſt to attack it: Nothing makes a man happier than to have his underſtanding convinced, and his heart affected with it; 'tis of excellent uſe in every ſeaſon and circumſtance of life. Such as are not happy enough to believe as they ought, do yet find it reaſonable to ſubmit to the eſtabliſhed religion: They know that what is miſcalled prejudice, has a great vogue in the world, and ought to be treated with reſpect.

A libertine way of thinking, and licentiouſneſs of manners, ought to be baniſhed under the preſent reign.

The behaviour of the ſovereign is a ſort of law to regulate that of others; it enjoins whatever he practiſes, and forbids what he declines doing. The failings of princes are multiplied, and their virtues are renewed by imitation. Though courtiers ſhould be debauched in their ſentiments, there is ſtill a politeneſs reigning

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at court, which ſerves to throw a veil over vice. We have the good fortune to be born in an age, when purity of morals and a reſpect for religion are neceſſary to pleaſe the prince.

I might, my ſon, in the order of your duties, inſiſt on what you owe to me, but I would derive it entirely from your heart. Conſider the condition in which your father left me: I had ſacrificed all that belonged to me, to raiſe his fortune, and I loſt my all at his death. I ſaw myſelf left alone, deſtitute of any ſupport. I had no friends but his: And I found by experience, that few perſons are capable of being friends to the dead. I met with enemies in my own family: I had a law-ſuit upon my hands againſt potent adverſaries, and my whole fortune depended on the event. I gained it at laſt without any power of my own, and without any cringing to others. In a word, I made the beſt I could of my ill circumſtances; and as ſoon as ever my own fortune was mended, I ſet myſelf to make your's. Give

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me the ſame ſhare in your friendſhip, that I ſhall give you in my little fortune.

I will have no affected reſpect; I would have all your regards to me come not from conſtraint, but purely from your heart. Let them proceed entirely from your inclinations, without being influenced by any motive of intereſt. In ſhort, take care of your own glory, and I'll take care of every thing elſe.

You know how to conduct yourſelf with your ſuperiors: But there are ſtill ſome inſtructions to be given with regard to the duty you owe your prince. You are of a family that has ſacrificed their all for him. As for the perſons on whom you depend, the firſt merit is to pleaſe.

In ſubaltern employments you have no way to ſupport yourſelf but by being agreeable: Maſters are juſt like miſtreſſes, whatever ſervices you have done them, they ceaſe to love you as ſoon as you ceaſe to pleaſe them.

There are various ſorts of dignity, and they require as various kinds of reſpect.

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There are real and perſonal dignities, and there are dignities of inſtitution: There is always a reſpect due to perſons in elevated ſtations, but it is merely an outward reſpect: Our real reſpect and eſteem is due only to merit. When fortune and virtue have concurred to raiſe a man to a high poſt, there is a double empire in the caſe, which commands a double ſubmiſſion; but let not the glittering of grandeur dazzle and impoſe upon you.

There are ſome mean ſouls that are always crouching and grovelling before grandeur. One ought to ſeperate the man from the dignity, and ſee what he is, when he is ſtripped of it; there is another greatneſs very different from that which power and authority give. 'Tis neither birth nor riches that diſtinguiſh men; the only real and true ſuperiority among them is merit.

The character of an honeſt man is a nobler title than any that fortune can beſtow. In ſubaltern poſts one is neceſſarily dependant: One muſt make one's court to the miniſters,

miniſters, but it muſt be made with dignity. I ſhall never give you any cringing lectures; 'tis your ſervices that ſhould ſpeak for you, and not any unbecoming ſubmiſſions.

Men of merit, when they make their court to miniſters, do them an honour, but ſcoundrels diſgrace them. Nothing is more agreeable than to be a friend of perſons of dignity; but what lays the foundation of this friendſhip, is a deſire to pleaſe them.

Let your acquaintance be with perſons that are above you; you will by that means get a habit of reſpect and politeneſs. People are too careleſs when they converſe with their equals; they grow dull for want of exerting their parts.

I do not know whether one may hope to find friends at court. As for perſons of eminent dignity, their poſt exempts them from a great many duties, and covers abundance of their failings. 'Tis good to examine into men to know them thoroughly, and ſee them with their every day's

day's merit about them. The favourites of fortune impoſe upon you, when you look upon them at a diſtance; the diſtance puts them in a point of view that is favourable to them: Fame always enhances their merit, and flattery defies them. Examine them near, and you'll find them to be but men. What a number of ordinary creatures do we find at court! To rectify one's notions of greatneſs, one muſt view it near; you'll ceaſe immediately, either to deſire or fear it.

Let not the failings of great men corrupt you, but rather teach you to correct your own. Let the ill uſe which they make of their eſtates teach you to deſpiſe riches, and keep yourſelf within bounds. Virtue ſeldom has the direction of their expences.

Among the infinite number of taſtes invented by luxury and ſenſuality, why has there not been one formed for relieving the miſerable? Does not humanity itſelf make you feel the neceſſity of aſſiſting your fellow-creatures? Good-natured and

generous tempers are more ſenſible of the obligation that lies upon them to do good, than they are of all the other neceſſities of life. Marcus Aurelius thanked the gods for his having always done good to his friends, without making them wait for it. 'Tis the great felicity of grandeur, when others find their fortune in our's: 'I can't (ſaid 'that prince) have any reliſh of a happi-'neſs that no body ſhares in but myſelf.

The moſt exquiſite pleaſure in nature is to make the pleaſure of others; but for this end one muſt not be too fond of the goods of fortune. Riches never were the parent of virtue, but virtue has often been the cauſe of riches. What uſe too do the generality of great men make of the glory of their ſtation? They put it all in exterior marks, and in an air of pride. Their dignity ſits heavy on them, and depreſſes others; whereas true greatneſs is humane; it is always eaſy of acceſs, and condeſcends even to ſtoop to you; ſuch as really enjoy it, are at their eaſe, and make others ſo too, as well as themſelves. Their advancement

vancement does not coſt them any virtue, and the nobleneſs of their ſentiments had formed, and in a manner habituated them to it before-hand. Their elevated ſtation ſeems natural to them, and no body is a ſufferer by it.

Titles and dignities are not the bonds that unite us to men, or gain them to us: Without merit and beneficence to recommend our grandeur to them, we have but a precarious tenure of their friendſhip; and they will only ſeek to indemnify themſelves, at our expence, for the homage which they have been forced to pay to the poſt, rather than to the man that enjoys it, whom they will not fail to arraign freely, and condemn in his abſence. If envy be the motive that makes us love to leſſen the good qualities of men in great poſts, 'tis a paſſion we ought to oppoſe, and render them the juſtice that they deſerve. We fancy frequently that we have no grudge but againſt the men, when indeed our malignity is owing to their places: Perſons in great poſts never yet

enjoyed them with the good-liking of the world, which only begins to do them juſtice when they are out of place. Envy in ſpite of itſelf pays a homage to greatneſs at the ſame time that it ſeems to deſpiſe it; for to envy places is to honour them. Let us not out of diſcontent condemn agreeable ſtations, which have no fault but that we are not in them ourſelves. 'Tis time now to paſs to the duties of ſociety.

Men have found it neceſſary as well as agreeable to unite for the common good: They have made laws to reſtrain the wicked; they have agreed amongſt themſelves, as to the duties of ſociety, and have annexed an honourable character to the practice of thoſe duties. He is the honeſt man that obſerves them with the moſt exactneſs, and the inſtances of them multiply in proportion to the degree and nicety of a perſon's honour.

Virtues are linked together, and have a ſort of alliance with one another: What conſtitutes a heroe is, the union of all the virtues.

virtues. After preſcribing the duties neceſſary for their common ſecurity, men ſet themſelves to make their converſation agreeable, and ſettled certain rules of politeneſs and living to be obſerved by perſons of birth and quality.

There are ſome failings, againſt which no precepts are to be given: There are certain vices that are unknown to men of honour. Probity, fidelity in keeping one's word, and a love of truth, are ſubjects that I think I need not inſiſt on, and recommend to you: You know, that a man of honour knows not what it is to tell a lie. What elogiums does not the world give, and give deſervedly, to lovers of truth? The man, ſay they, that does good, and ſpeaks truth, reſembles the Deity, whoſe eſſential properties are goodneſs and truth. We are not indeed obliged always to ſpeak what we think, but we muſt always think what we ſpeak. The true uſe of ſpeech is to promote truth. When a man has acquired a reputation for veracity, his word is taken implicitly;

it has all the authority of an oath, and the world receives what he ſays with a ſort of religious reſpect.

Falſhood in actions is full as inconſiſtent with a love of truth, as falſhood in words. Men of honour are never falſe; what indeed have they to diſguiſe? Nor are they fond of ſhewing themſelves, becauſe, ſooner or later, true merit will make its way.

Remember that the world will ſooner pardon you your failings, than the affectation of pretending to virtues which you have not in reality. Falſhood affects to put on the air of truth, but a falſe man's profeſſions go on further than his looks and diſcourſes; whereas a man of veracity's are made good by his actions. It has been ſaid a long time ago, that hypocriſy is an homage which vice pays to virtue: But the principal virtues are not of themſelves ſufficient to qualify a man to pleaſe; he muſt have likewiſe agreeable and engaging qualities.

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When one aims at gaining a great reputation, one is always in a ſtate of dependence on the opinion of others. It is very difficult for a man to riſe to honours by his ſervices, unleſs he has friends to ſet them forth, and a manner of behaviour proper to recommend them.

I have told you already, that in ſubaltern poſts a man can't ſupport himſelf but by a knack of pleaſing; as ſoon as ever he is neglected, he becomes from that moment inconſiderable: There is nothing ſo diſagreeable as to ſhew a too great fondneſs for one's ſelf, and expoſe one's vanity, ſo as to make people ſee that we like ourſelves above all the world, and that every thing centers in us.

A man, with a great deal of wit, may make himſelf very diſagreeable, when he only employs it to find out the failings of others, and expoſe them publickly. As for this ſort of men, who only ſhew their wit at other people's expence, they ought to conſider that no body's life is ſo perfectly without a blemiſh, as to give him a right to cenſure another man's.

Rallery makes a part of the amuſements of converſation, but is a very nice matter to manage. Perſons that want to traduce, and love to rally, have a ſecret malignity in their heart. The moſt agreeable rallery in nature gives offence, if it advances a ſtep too far; ſo eaſy is the tranſition from the one to the other. A falſe friend often abuſes the liberty of banter, and reflects upon you: In all caſes of this nature, the perſon that you attack has the ſole right of judging whether you are in jeſt or no; the moment that he takes offence, it ceaſes to be rallery; 'tis a downright affront.

Rallery ſhould never be uſed but with regard to failings of ſo little conſequence, that the perſon concerned may be merry on the ſubject himſelf. Nice rallery is a decent mixture of praiſe and reproach; it touches ſlightly upon little failings, only to dwell the more upon great qualities. Monſieur de la Rochefoucault ſays, that 'the man who diſhonours another, does 'leſs miſchief than he that ridicules him:'

I ſhould be of his opinion for this reaſon, that it is not in any body's power to diſhonour another; 'tis not the diſcourſe or reflexions of others; 'tis only our own conduct that can diſhonour us: The cauſes of diſhonour are known and certain, but ridicule is entirely arbitrary: It depends on the manner how objects appear to us, and on our manner of thinking and taking them. There are ſome people that may be ſaid to wear always ſpectacles of ridicule, and ſee every thing thro' them; 'tis not ſo much the fault of objects, as the fault of perſons that view them in ſuch a light: This is ſo true, that ſuch perſons as appear ridiculous in certain companies, would be admired in others, where there are men of ſenſe and merit.

A man's humour too contributes much to the making him agreeable, or otherwiſe; dark and ſour humours, that have a ſpice of malevolence in them, are vaſtly diſagreeable.

Humour is the diſpoſition with which the ſoul receives the impreſſion of objects;

good-natured tempers take nothing ill; their indulgence is of benefit to others, and ſupplies them with what they want in themſelves.

The generality of mankind imagine that it is to no purpoſe to attempt to correct their humour; they ſay, 'I was born 'ſo,' and fancy this excuſe is enough to juſtify their not taking any pains about it. Such tempers muſt infallibly diſpleaſe; men owe you nothing, any farther than you are agreeable to them. The way to be ſo, is to forget one's ſelf, to put others upon ſubjects that they like, to make them pleaſed with themſelves, to ſet them out with advantage, and allow them the good qualities which others diſpute their having. They believe you give them what the world does not allow them: Their merit ſeems in ſome ſort to be of your creation, whilſt you exalt them in the opinion of others: But this is never to be puſhed ſo far as to commence flattery.

Nothing pleaſes ſo much as ſenſible and tender perſons trying to make a friendſhip with others

Take care to carry yourſelf in ſuch a manner, that your behaviour may at once make a tender of your own friendſhip, and invite the friendſhip of others. You can never be an amiable man, without knowing how to be a friend, without a taſte and knowledge of friendſhip. 'Tis this corrects the vices of ſociety, it ſoftens the roughneſs of people's natures; it brings down their vanity, and makes them know themſelves. All the obligations of honour are included in the obligations of perfect friendſhip.

In the hurry and buſtle of the world, take care, my ſon, to have a ſure friend to whiſper truth to your ſoul: Be always ready to hear the advice of your friends. The owning of faults is no hard matter for perſons that find a fund within themſelves to mend them: Think that you have never done enough, when you find that you can ſtill do better. No body takes a reproof ſo kindly as he that deſerves moſt to be commended. If you are happy enough to find a true friend, you have found a treaſure; his reputation will

will ſecure your own: He will anſwer for you to yourſelf; he will alleviate all your troubles, and multiply all your pleaſures. But if you would deſerve a friend, you muſt know how to be one.

All the world is complaining of the want of friends, and yet ſcarce any body gives himſelf the trouble of bringing the neceſſary diſpoſitions to gain and preſerve them. Young men have their companions, but they very rarely have any friends: Pleaſures are what unite them, but pleaſures are not ties worthy of friendſhip. I do not pretend to make a diſſertation on this ſubject; I only touch ſlightly on ſome duties of civil life: I refer you to your own heart, which will put you upon deſiring a friend, and make you feel the neceſſity of having one. I depend upon the niceneſs of your ſentiments to inſtruct you in the duties of friendſhip.

If you would be perfectly an honeſt man, you muſt think of keeping your ſelf-love within bounds, and placing it on a good object. Honeſty conſiſts in wav-

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ing one's own rights, and paying a regard to thoſe of others. If you ſet up to be happy alone, you will never be ſo; all the world will diſpute your happineſs with you: but if you are for making the world happy, as well as yourſelf, every body will aſſiſt you. All vices whatever flatter ſelf-love, and all the virtues agree to attack it; valour expoſes it; modeſty lowers it; generoſity throws it away; moderation mortifies it; and zeal for the public ſacrifices it to the good of the ſociety.

Self-love is a preferring of one's ſelf to others, as honeſty is the preferring of others to one's ſelf. There are two kinds of ſelf-love; the one natural, lawful, and regulated by juſtice and reaſon; the other vicious and corrupt. Our firſt object is certainly ourſelves; 'tis only reflexion that calls us back to juſtice. We don't know how to love ourſelves; we either carry our ſelf-love too high, or exerciſe it improperly. To love one's ſelf as one ought, is to love virtue; to love vice is to ſtrike in with a blind and miſtaken love.

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We have ſometimes ſeen perſons advance themſelves by ill ways; but if vice is preferred, it is not for any length of time; corrupt perſons ruin themſelves by the very means, and with the ſame principles that raiſed them. If you would be happy with ſecurity, you muſt be ſo with innocence. There is no power ſure and laſting but that of virtue.

There are ſome amiable tempers that have a fine and natural congruity with virtue: Thoſe to whom nature has not been ſo bountiful, muſt be watchful over their conduct, and know their true intereſt, to be able to correct an evil diſpoſition. Thus the underſtanding rectifies the heart.

The love of eſteem is the life and ſoul of ſociety; it unites us to one another: I want your approbation, you ſtand in need of mine; by forſaking the converſe of men, we forſake the virtues neceſſary for ſociety; for when one is alone, one is apt to grow negligent; the world forces you to have a guard over yourſelf.

Politeneſs

Politeneſs is the moſt neceſſary quality for converſation; 'tis the art of employing the exterior marks of breeding, which, after all, gives us no aſſurance of a man's inward qualities. Politeneſs is an imitation of honeſty, and ſhews a man in his outſide, ſuch as he ought to be within; it diſcovers itſelf in every thing, in his air, in his diſcourſe, and in his actions.

There is a politeneſs of underſtanding, and a politeneſs of manners: That of the underſtanding conſiſts in ſaying curious and ingenious things; that of manners in ſaying things of a flattering nature, and an agreeable turn.

I do not confine politeneſs to that intercourſe of civilities and compliments, which is ſettled by common uſe; they are made without any meaning, and received without any ſenſe of obligation: People are apt to over-do the matter in this ſort of intercourſe, and abate of it upon experience.

Politeneſs is a deſire to pleaſe the perſons with whom we are obliged to live, and

and to behave ourſelves in ſuch a manner, that all the world may be ſatisfied with us; our ſuperiors with our reſpects; our equals with our eſteem; and our inferiors with our kindneſs and condeſcenſion. In a word, it conſiſts in a care to pleaſe and ſay what is proper to every body. It ſets out their good qualities; it makes them ſenſible that you acknowledge their ſuperiority; when you know how to exalt them, they will ſet you out in their turn; they will give you the ſame preference to others, which you are pleaſed to give them to yourſelf; their ſelf-love obliges them to do ſo.

The way to pleaſe is not to diſplay your ſuperiority; 'tis to conceal it from being perceived. There is a great deal of judgment in being polite; but the world will excuſe you at an eaſier rate.

The generality of people require only certain manners that pleaſe: If you have them not, you muſt make up the defect with the number of your good qualities. There muſt be a great deal of merit to get

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over a clowniſh awkward behaviour. Never let the world ſee that you are fond of your own perſon: A polite man never finds time to talk of himſelf.

You know what ſort of politeneſs is neceſſary to be obſerved to the women. At preſent it looks as if the young men had made a vow not to practiſe it; 'tis a ſign of a careleſs education.

Nothing is more ſhameful than a voluntary rudeneſs; but let them do their worſt, they can never rob the women of the glory of having formed the fineſt gentlemen of the laſt age. 'Tis to them that they owed all the complaiſance of behaviour, the delicacy of inclinations, and the fine gallantry of wit and manners which were then remarkable.

At preſent indeed exterior gallantry ſeems to be baniſhed; the manners of the world are different, and every body has loſt ſomething by the change; the women the deſire of pleaſing, which was the ſource of their charms; and the men the complaiſance and fine politeneſs, which is only

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to be acquired in their converſation. The generality of men fancy that they owe them neither probity nor fidelity: It looks as if they had a licence to betray them, without affecting their honour. Whoever would think fit to examine into the motives of ſuch a conduct, would find them very ſcandalous. They are faithful to one another, becauſe they are afraid and know they ſhall be called to an account: But they are falſe to the women without fear of ſuffering, and without remorſe. This ſhews their probity to be only forced, to be rather the effect of fear than the love of juſtice; and accordingly, if we examine cloſe into ſuch as make a trade of gallantry, we ſhall find them frequently to be men of no honour; they contract ill habits, their manners are corrupted; they grow indifferent to truth, and indulge themſelves in their habitual neglect of their word and oaths. What a trade is this? where the leaſt ill thing that you do, is to ſeduce the women from their duty, to diſhonour ſome, to make others deſperate,

deſperate, where a ſure calamity is oftentimes all the recompence of a ſincere and conſtant affection.

The men have no reaſon to find ſo much fault with the women; for it is by them that they loſe their innocence. If we except ſome women that ſeem deſtin'd to vice from their cradle, the reſt would live in a regular practice of their duty, if the men did not take pains to turn them from it: But, in ſhort, 'tis their buſineſs to be on their guard againſt them. You know that it is never allowable to diſhonour them; if they have had the weakneſs to truſt you with their honour, 'tis a confidence that you ought not to abuſe. You owe it to them, if you have reaſon to be ſatisfied with them; you owe it to yourſelf, if you have reaſon to complain of them. You know too, that by the laws of honour you muſt fight with equal weapons; you ought not therefore to expoſe a woman to diſhonour for her amour, ſince ſhe can never expoſe you for yours.

I muſt however caution you againſt incurring their hatred; it is violent and implacable: There are ſome offences which they never pardon, and people run a greater riſk than they imagine, in wounding their honour; the leſs their reſentment breaks out, the more terrible is it; by being held in, it grows the fiercer. Have no quarrel with a ſex that knows ſo well how to reſent and revenge themſelves; and the rather, becauſe the women make the reputation of the men, as the men make that of the women.

'Tis a happy talent, but very rarely to be met with, to know how to manage the point of praiſe, to give it agreeably and with juſtice. The moroſe man does not know how to praiſe; his judgment is ſpoiled by his temper. The flatterer, by praiſing too much, ruins his own credit, and does honour to no body. The vain man deals out his praiſes only to receive others in return; he ſhews too plainly that he praiſes merely out of affectation. Shallow underſtandings eſteem every thing,

becauſe

becauſe they know not the value of things: They cannot make either their eſteem or contempt paſs in the world. The envious wretch praiſes no body, for fear of putting others on a level with himſelf. An honeſt man praiſes in the right place; he feels more pleaſure in doing juſtice, than in raiſing his own reputation by leſſening that of others. Perſons that reflect and are nice upon this article, are very ſenſible of all theſe differences. If you would have your praiſes of any body be of ſervice to you, always praiſe out of the regard you have for others, and not out of any regard to yourſelf.

One ſhould know how to live with one's competitors; there is nothing more common than to wiſh to raiſe one's ſelf above them, or to try to ruin them: But there is a much nobler conduct; 'tis never to attack them, and always ſtrive to exceed them in merit; 'tis a handſome action to yield them the place which you think is due to them.

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An honeſt man chuſes rather to neglect his own fortune, than to fail in a point of juſtice. Diſpute about glory with yourſelf, and ſtrive to acquire new virtues, and to improve the merit of thoſe which you have already.

One muſt be very cautious in the article of revenge; it is often of uſe to make one's ſelf feared; but it is almoſt always dangerous to revenge one's ſelf. There is not a greater weakneſs than to do all the miſchief that we can. The beſt manner of revenging an injury, is not to imitate the perſon that did it. 'Tis a ſight worthy of honeſt men to oppoſe patience to paſſion, and moderation to injuſtice. An extravagant hatred puts you beneath the perſons that you hate. Do not juſtify your enemies; do nothing that can excuſe them; they do us leſs miſchief than our own faults. Little ſouls are cruel, but clemency is the virtue of great men. Cæſar ſaid, that 'the moſt agreeable 'fruit of his victories, was the having it 'in his power to give people their lives

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'who had attempted his own.' There is nothing more glorious and exquiſite than this kind of revenge; 'tis the only one that men of honour allow themſelves to take. As ſoon as your enemy repents and makes his ſubmiſſion, you loſe all manner of right to revenge.

The generality of mankind bring nothing into the intercourſe of life but their weakneſs, which ſerves for ſociety. Honeſt men form an intimacy by their virtues, the ordinary ſort of men by their pleaſures, and villains by their crimes.

Good fellowſhip and gaming have their exceſſes and their dangers: Love has others peculiar to itſelf; there is no playing always with beauty; it ſometimes commands imperiouſly. There is nothing more ſhameful in a man than exceſſive drinking and drowning his reaſon, which ought to be the guide of his life. To give up one's ſelf to voluptuouſneſs is to degrade one's nature. The ſureſt way to avoid it is not to grow familiar with it: One would think the voluptuous man's ſoul was a charge to him.

As for gaming, 'tis the deſtruction of all decorum: The prince forgets his dignity at it, and the woman her modeſty. Deep play carries with it all the ſocial vices. They rendezvous at certain hours to hate and ruin one another; 'tis a great trial of probity; and few people have preſerved theirs unſpotted in a courſe of gaming.

The moſt neceſſary diſpoſition to reliſh pleaſures is, to know how to be without them. Senſual pleaſure is out of the way of reaſonable perſons. Let your pleaſures be ever ſo great, remember ſtill to expect ſome melancholy affair to diſturb them, or ſome vexatious one to end them.

Wiſdom makes uſe of the love of glory to guard againſt the meanneſſes into which ſenſuality hurries a man. But one muſt ſet to work betimes to keep one's ſelf free from paſſions; they may in the beginning be under command, but they domineer at laſt: They are more eaſy to be overcome than ſatisfied.

Keep yourſelf from envy, 'tis the loweſt and moſt ſhameful paſſion in the world; it is always diſowned. Envy is the ſhadow of glory, as glory is the ſhadow of virtue. The greateſt ſign that a man is born with great qualities is, to ſay, that he has no envy in his nature.

A man of quality can never be amiable without liberality. The covetous man cannot fail of being diſagreeable. He has within him an obſtacle to all virtues: He has neither juſtice nor humanity. When once a man gives up himſelf to avarice, he renounces glory: It is ſaid, there have been illuſtrious villains, but that there never were any illuſtrious miſers.

Though liberality is a gift of nature, yet if we had a diſpoſition to the contrary vice, we might by good ſenſe and reflexions correct it.

The covetous man enjoys nothing. Money has been ſaid to be a good ſervant, though an ill maſter; but it is good on account of the uſe we can make of it.

The covetous wretch is more tormented than the poor man. The love of riches is the root of all vices, as diſintereſtedneſs is the firſt principle of all virtues.

Riches muſt be immenſe in order to be entitled to the firſt place among the goods of life: they are indeed the firſt object of the deſires of the greateſt part of mankind, yet virtue, glory, and a great reputation, are vaſtly preferable to all the gifts of fortune.

The moſt ſenſible pleaſure of honeſt men is, to do good, and relieve the miſerable. What a wide difference is there between having a little more money, or loſing it for one's diverſion, and the parting with it in exchange for the reputation of goodneſs and generoſity! 'Tis a ſacrifice that you make to your glory. Deny yourſelf ſomething to lay up a fund for your liberality; 'tis an excellent point of œconomy, which naturally tends to advance you, and gain you a good character.

A great reputation is a great treaſure. We muſt not imagine that a great fortune is neceſſary to enable one to do good; all the world can do it in their ſeveral ſtations, with a little attention to themſelves, and others; fix this inclination in your heart, and you'll find wherewith to gratify it: Occaſions enough offer themſelves before you, and there are but too many unhappy perſons that ſollicit you.

Liberality diſtinguiſhes itſelf in the manner of giving: The liberal man doubles the merit of a preſent by the good will with which he makes it: The covetous wretch ſpoils it by his regret at parting with it. Liberality never ruined any body. Families are not raiſed by avarice, but they are ſupported by juſtice, moderation, and integrity. Liberality is one of the duties of a noble birth. When you do good, you only pay a debt; but ſtill prudence is to govern you in ſuch caſes; the principles of profuſeneſs are not ſhameful, but the conſequences of it are dangerous.

There are few men know how to live with their inferiors. The great opinion that we entertain of ourſelves, makes us look upon all below us as a diſtinct ſpecies; but how contrary are ſuch ſentiments to humanity! If you would raiſe yourſelf a great name, you muſt be affable and eaſy of acceſs; your military profeſſion gives you no diſpenſation in this point. Germanicus was adored by his ſoldiers. To learn what they thought of him, he walked one evening through his camp, and overheard what they ſaid at their little meals, where they take upon them to paſs their judgment on their general; 'he went (ſays Tacitus) to enjoy his reputation and glory.'

You muſt command by example, rather than authority: Admiration forces men to imitation, much ſooner than command: To live at your eaſe, and treat your ſoldiers harſhly, is to be their tyrant and not their general.

Conſider with what view authority was firſt inſtituted, and in what manner it ſhould

ſhould be exerciſed; 'tis virtue, and the natural reſpect which the world pays to it, that made men conſent to obedience. You are an uſurper of authority, if you do not poſſeſs it upon that footing. In an empire, where reaſon ſhall govern, all the world ſhould be on a level, and no diſtinction be paid, but to virtue.

Humanity itſelf ſuffers by the vaſt difference that fortune has put between one man and another. 'Tis not any dignity, or haughtineſs, but your merit, that ſhould diſtinguiſh you from the vulgar. Conſider the advantages of a noble birth, and high ſtation, only as goods, which fortune lends you, and not as diſtinctions annexed to your perſon, and that make a part of yourſelf. If your quality raiſes you above the ordinary world, think how much you have in common with other men by your weakneſſes, which confound you with them: Let juſtice then ſtop the motions of your pride, which would diſtinguiſh you from them.

Know that the firſt laws which you ought to obey, are thoſe of humanity: Remember that you are a man, and that you command over men. When the ſon of Marcus Aurelius loſt his præceptor, the courtiers found fault with him for weeping on that occaſion. Marcus Aurelius ſaid to them; 'Allow my ſon to be a 'man, before he comes to be an emperor.

Forget always what you are, when humanity requires it of you; but never forget it when true glory calls upon you to remember it. In fine, if you have any authority, uſe it only for the happineſs of others. Admit them near you, if you are great yourſelf, inſtead of keeping them at a diſtance: never make them feel their inferiority; and live with them, as you would have your ſuperiors live with you.

The greateſt part of mankind do not know how to live with themſelves: All their care is rather how to get rid of themſelves, and they ſpend their time in ſeeking for happineſs in exterior objects. You ſhould, if it be poſſible, fix your felicity within

within yourſelf, and find in your own breaſt an equivalent for the advantages which fortune denies you: you will be more eaſy as to them; but it muſt be a principle of reaſon that brings you thus to yourſelf, and not an averſion for mankind.

You love ſolitude; they reproach you with being too private; I do not find fault with your taſte, but you muſt not let the ſocial virtues ſuffer from it. Retire into yourſelf, ſays Marcus Aurelius; practiſe often this retreat of the ſoul, you will improve yourſelf by it. Have ſome maxim to call up your reaſon, and fortify your principles upon occaſion. Your retirement makes you acquainted with good authors: judicious men do not croud their minds indifferently with all ſorts of learning, but chooſe their ſubject.

Take care that your ſtudies influence your manners, and that all the profit of your reading be turned to virtue Try to find out the firſt principles of things, and do not ſubject yourſelf ſervilely to the opinions of the vulgar.

Your ordinary reading ſhould be hiſtory, but always uſe reflections with it. If you only think of filling your memory with facts, and poliſhing your mind with the thoughts and opinions of the ancients, you will only lay up a magazine of other people's notions: One quarter of an hour's reflection improves and forms the mind more than a great deal of reading. A want of learning is not ſo much to be dreaded, as error and falſe judgments.

Reflexion is the guide that leads to truth: Conſider facts only as authorities to ſupport reaſon, or as ſubjects to exerciſe it.

Hiſtory will inſtruct you in your buſineſs; but after you have drawn from it all the advantage proper for your profeſſion, there is a moral uſe to be made of it, which is of much greater conſequence to you.

The firſt ſcience of man is human nature. Leave politics to miniſters, and what belongs to grandeur to princes; but do you find out the man in the prince; obſerve

obſerve him in the courſe of common life; ſee how low he ſinks, when he gives himſelf up to his paſſion. An irregular conduct is always followed with diſmal conſequences.

To ſtudy hiſtory is, to ſtudy the paſſions and opinions of men: 'Tis to examine them thoroughly; 'tis to pull the maſk off their actions, which appeared great, whilſt they were veiled, and conſecrated as it were by ſucceſs, but often become contemptible, when the motive of them is known. There is nothing more ambiguous than the actions of men. We muſt trace them up to their principles, if we would know them rightly. 'Tis neceſſary to be ſure of the ſpirit of our actions, before we glory in them.

We do little good, and a great deal of ill; and have the knack too of ſpoiling, and depraving the little good that we do.

See princes in hiſtory, and elſewhere, as ſo many actors on the ſtage; they no way concern you, but by the qualities which we have in common with them. This is ſo

true, that ſuch hiſtorians as have ſet themſelves to deſcribe them rather as men than kings, and ſhew them to us in their private life, give us the moſt pleaſure: We find out ourſelves in them: We love to ſee our own weakneſſes in great men. This conſoles us in ſome meaſure for our own lowneſs, and raiſes us in ſome ſort to their elevation. In ſhort, conſider a hiſtory as a regiſter of times, and a picture of manners: You may diſcover yourſelf there, without any offence to your vanity.

I ſhall exhort you, my ſon, rather to take pains with your heart, than to improve your underſtanding; that ought to be the great ſtudy of your life. The true greatneſs of man lies in the heart; it muſt be elevated by aſpiring to great things, and by daring to think ourſelves worthy of them. 'Tis as becoming to encourage a little vanity within one's ſelf, as it is ridiculous to ſhew it to others.

Take care to have thoughts and ſentiments worthy of you. Virtue raiſes the dignity of man, and vice degrades him.

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If one was unhappy enough to want an honeſt heart, one ought for one's own intereſt to correct it: Nothing makes a man truly valuable but his heart, and nothing but that can make him happy; ſince our happineſs depends only on the nature of our inclinations. If they are ſuch as lead you to trifling paſſions, you will be the ſport of their vain attachments: They offer you flowers; 'but always (as Mon-'tagne ſays) miſtruſt the treachery of 'your pleaſures.'

We muſt not indulge ourſelves long in things that pleaſe us; the moment that we give ourſelves up to them, we lay the foundation of our ſorrows. The generality of mankind employ the firſt part of their life in making the reſt of it miſerable. You muſt not abandon reaſon in your pleaſures, if you would find it again in your troubles.

In ſhort, keep a ſtrict guard over your heart, it is the ſource of innocence and happineſs. You will not pay too dear for the freedom of your mind and heart, though you purchaſe it by the ſacrifice of your

your pleaſures, as was the ſaying of an ingenious man. Never expect then to reconcile ſenſuality with glory, or the charm of voluptuouſneſs with the recompence of virtue. However when you bid adieu to pleaſures, you will find in other things ſatisfaction enough to make you amends. There are various ſorts of it: Glory and truth have their pleaſures; they are the delights of the ſoul and heart.

Learn likewiſe to reverence and ſtand in awe of yourſelf. The foundation of happineſs is laid in the peace of the mind, and ſecret teſtimony of the conſcience. By the word conſcience, I mean the inward ſenſe of a nice honour, which aſſures you that you have nothing to reproach yourſelf with. Again, how happy is it to know how to live with one's ſelf, to renew your acquaintance there with pleaſure, and quit yourſelf for a time with regret! The world then indeed is leſs neceſſary to you; but take care it does not make you out of humour with it: One muſt not entertain an averſion for men; they will deſert you when

when you deſert them: You have ſtill occaſion for them, you are not either of an age or profeſſion to do without them: But when one knows how to live with one's ſelf as well as with the world, they are two pleaſures that ſupport one another.

A paſſion for glory may contribute greatly to your advancement and happineſs: But it may likewiſe make you unhappy and deſpicable, if you know not how to govern it: 'Tis the moſt active and laſting of all our inclinations. The love of glory is the laſt paſſion that quits us; but we muſt not confound it with vanity. Vanity aims at the approbation of other people; true glory, at the ſecret teſtimony of the conſcience. Endeavour to gratify the paſſion that you have for glory; make ſure of this inward teſtimony; your tribunal is ſeated in your own breaſt, why then ſhould you ſeek it elſewhere? You can always be a judge of your own worth. Let men diſpute your good qualities if they pleaſe; as they do not know you, you can eaſily conſole yourſelf. It is not

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of ſo much conſequence to be thought an honeſt man, as to be one. Such as do not mind the approbation of other people, but only aim at deſerving it, take the ſureſt way to obtain both. What affinity is there between the greatneſs of man, and the littleneſs of the things which make the ſubject of his glorying? There is nothing ſo ill ſuited as his dignity, and the vanity that he derives from an infinite number of trifling things: A glory ſo ill grounded ſhews a great want of merit. Perſons that are truly great are not ſubject to the infatuations of vain glory.

One muſt, if it be poſſible, my ſon, be content with one's condition in the world: There is nothing more rare and valuable, than to find perſons that are ſatisfied with it. 'Tis our own fault. There is no condition of life ſo bad, but it has one good ſide: Every ſituation has its point of view, we ſhould place it in that favourable light, and ſhall find that it is not the fault of our ſituations, but purely our own. We have much more reaſon to complain of

of our own temper, than of fortune. W lay all the blame upon events, when all the fault lies upon our own diſcontent; the evil is within us, let us not ſeek for it any where elſe. By qualifying our temper, we often change our fortune. It is much eaſier for us to adjuſt ourſelves to things, than to adjuſt things to ourſelves: A great application to find out a remedy, frequently irritates the diſeaſe, and the imagination conſpires with the pain to increaſe and fortify it: A dwelling upon misfortunes renews them, by making them preſent to the mind. An uſeleſs ſtruggling to get out of our circumſtances, makes us ſlower in contracting an acquaintance with them, which would make them ſit eaſy on us. One muſt always give way to misfortunes; have recourſe to patience; 'tis the only way to alleviate them.

If you would do yourſelf juſtice, you will be content with your ſituation. I dare ſay that after the loſs we have ſuffered, if you had had another mother, you would

would be ſtill fuller of complaints. Reflect on the advantages of your condition, and you will be leſs ſenſible of the difficulties of it. A wiſe man in the ſame circumſtances with others, has more advantages, and feels fewer inconveniences than they.

You may depend upon it, that there is no condition but has its troubles; 'tis the ſituation of human life; there is nothing pure and unblended in it. 'Tis to pretend to exempt one's ſelf from the common law of our nature, to expect a conſtant happineſs. The very perſons that you think the happieſt, would hardly appear ſo to you, if you knew the exact ſituation of their fortune, or their heart. Thoſe that are raiſed the higheſt, are frequently the moſt unhappy. With great employments, and vulgar maxims, one is always reſtleſs and uneaſy: 'Tis not places, but reaſon that removes anxiety from the mind: If you are wiſe, fortune can neither increaſe nor diminiſh your happineſs.

Judge

Judge by yourſelf, and not by the opinions of others. Misfortunes, and diſorders ariſe from falſe judgments; falſe judgments from our paſſions, and paſſions from our converſation with mankind: You always come from them more perfect than you were before. To weaken the impreſſion that they make upon you, and to moderate your deſires and inquietudes, conſider that time is continually running away with your pains as well as your pleaſures; that every moment, young as you are, carries off a part of yourſelf; that all things are perpetually ſinking into the abyſs of paſt time, thence never to return again.

All that you ſee greateſt on earth meets with the very ſame treatment as yourſelf: The honours, the dignities, the precedencies ſettled among men, are mere ſhews and ceremonies, without any reality; do not imagine that they are qualities inſeparable from their being. Thus ought you to conſider ſuch as are above you; but take in your view likewiſe an infinite number

ber of miſerable wretches that are below you: The difference between you and them is owing only to chance: But pride, and the great opinion we have of ourſelves, make us think that the good condition we are in is no more than our due; and conſider every thing that we do not enjoy, as a robbery of what ſhould belong to us: You cannot but ſee plainly that nothing is more unreaſonable than ſuch an imagination. Enjoy, my ſon, the advantages of your circumſtances; but ſuffer patiently the inconveniencies that attend them. Conſider that wherever there are men, there are unhappy creatures. Enlarge your mind, if poſſible, ſo far as to foreſee and know all the accidents that can befal you. In a word, remember that a man's happineſs depends on his manners and conduct; but the higheſt felicity is to ſeek for it in the paths of innocence, and there one never fails to find it.

ADVICE OF

A MOTHER TO HER DAUGHTER

THE world has in all ages been very negligent in the education of daughters; all their care is laid out entirely upon the men; and as if the women were a diſtinct ſpecies, they leave them to themſelves, without any helps, without thinking that they compoſe one half of the world; that the two ſexes are neceſſarily united together by alliances: That the women make either the happineſs or miſery of the men, who always feel the want of having them reaſonable: That they are a great means of the riſe and ruin of families; that they are entruſted with the education of the children in their early youth, a ſeaſon of life in which they receive the livelieſt and deepeſt impreſſions.

ſions. What would they have them inſpire into their children? when from their very infancy they are left themſelves in the hands of governantes, who as they are taken generally out of the low world, inſpire them with low ſentiments, encourage all the timorous paſſions, and form them to ſuperſtition inſtead of religion: 'Twould be a ſubject worthier of their thoughts, to contrive how to make certain virtues hereditary to their families, by conveying them down from the mother to the children, than how to ſecure their eſtates by entails. Nothing therefore is ſo much miſtaken as the education which they give to young women; they deſign them to pleaſe; they give them no inſtructions but for the ornament and graces of the body; they flatter their ſelf-love; they give them up to effeminacy, to the world, and to falſe opinions; they give them no lectures of virtue and fortitude. Surely it is unreaſonable or rather downright madneſs to imagine that ſuch an education ſhould not turn to their prejudice. It

It may be neceſſary, my daughter, to obſerve all the outward rules of decorum; but this is not enough to gain you the eſteem of the world; 'tis the ſentiments of the mind that form the character of a perſon; that lead the underſtanding; that govern the will; that ſecure the reality and duration of all our virtues: But religion ſhould be the principle and foundation of theſe ſentiments. When religion is once engraven in our heart, all the virtues will naturally flow from that ſource; all the duties of life will be regularly practiſed in their reſpective order. 'Tis not enough for the conduct of young perſons to oblige them to do their duty; they muſt be brought to love it. Authority is a tyrant only over the outward behaviour, it has no ſway over the inward ſentiments: When one preſcribes a conduct, we ſhould repreſent the reaſons and the motives of it, and give them a reliſh for what we adviſe them.

'Tis ſo much for our intereſt to practiſe virtue, that we ſhould never conſider it as

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our enemy, but rather as the ſource of happineſs, of glory, and of peace.

You are juſt coming into the world; enter it, my daughter, with ſome principles; you cannot fortify yourſelf too much againſt what you will meet with there; bring along with you all your religion; nouriſh it in your heart by your ſentiments; confirm it in your mind by proper reflections, and by reading adapted to encourage it.

There is nothing more neceſſary, and indeed more happy for us, than to keep up a ſentiment that makes us love, and hope, that gives us a proſpect of an agreeable futurity; that reconciles all times; that inſures all the duties of life; that anſwers for us to ourſelves, and is our guarantee with regard to others. What a ſupport will you find from religion under the misfortunes that threaten you! for a certain number of misfortunes muſt fall to your ſhare. 'Twas a ſaying of one of the antients, that he wrapped himſelf up in the mantle of his virtue: Wrap yourſelf up in that

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of your religion; it will be a great help to you againſt the weakneſſes of youth, and a ſure refuge in your riper years.

Women that have cultivated their underſtanding with nothing but the maxims of the world, are preſented at laſt with an univerſal blank, and find themſelves in a terrible want of thought and employment, the moſt irkſome ſituation in life. As they advance in age, the world quits them, and reaſon tells them they ſhould quit the world; but where muſt they go for relief? The time paſt furniſhes us with regrets, the preſent with inquietudes, and the time to come with fears. Religion alone calms all our uneaſineſs, and comforts us under all misfortunes; by uniting you to God, it reconciles you with the world, and yourſelf too.

A young perſon, when ſhe comes into the world, frames to herſelf an high notion of the happineſs reſerved for her. She ſets herſelf to obtain it; 'tis the ſcource of all her cares: She is always on the hunt after her notion, and in hopes of finding a perfect

fect happineſs: This is the occaſion of lightneſs and inconſtancy.

The pleaſures of the world are deceitful; they promiſe more than they perform; the queſt of them is full of anxiety: Their enjoyment is far from yielding any true ſatisfaction, and their loſs is attended with vexation.

To fix your deſires, think that no ſolid or laſting happineſs is to be found any where but in your own breaſt. Honours and riches have no charms that are laſting for any length of time; their poſſeſſion extends our view, and gives us new deſires. Pleaſures, when they grow familiar, loſe their reliſh. Before you have taſted them, you may do without them; whereas enjoyment makes that neceſſary to you, which was once ſuperfluous, and you are worſe at your eaſe than you were before; by enjoying them you grow uſed to them, and when you loſe them, they leave you nothing but emptineſs and want. What affects us ſenſibly, is the paſſage from one circumſtance of life to another; the interval

val between a miſerable ſeaſon and a happy one. The ſenſe of pleaſure wears off as ſoon as we grow habituated to it. 'Twould be a great advantage if reaſon could at once lay before us all that is neceſſary for our happineſs: Experience brings us back to ourſelves; ſpare yourſelf that expence, and lay it early down for a maxim, with a firmneſs and reſolution to determine your conduct, that true felicity conſiſts in peace of mind, in reaſon, in the diſcharge of our duty. Let us not fancy ourſelves happy, my daughter, till we feel our pleaſures of this ſort flow from the bottom of our ſoul.

Theſe reflexions ſeem too ſtrong for a young perſon, and are proper for a riper age: However, I believe you capable of them; and beſides, I am inſtructing myſelf: We cannot engrave the precepts of wiſdom too deeply in our hearts; the impreſſions that they make are always too light; but it can't be denied that ſuch as uſe themſelves to make reflections, and fortify their heart with principles, are in

a fairer way to virtue than ſuch as neglect them. If we are unhappy enough to be defective in the practice of our duty, let us at leaſt not be wanting in our affections to it: Let us then, my daughter, make uſe of theſe precepts for a continual help to our virtue.

'Tis commonly ſaid, there are two prejudices with which every body muſt comply: Religion and honour. 'Tis a wrong expreſſion to call religion a prejudice: A prejudice is an opinion that may be ſubſervient to error as well as truth: The term ought never to be applied but to things that are uncertain; and religion is not ſo.

Honour is indeed an invention merely human; yet nothing is more real than the evils that people ſuffer who would get rid of it; 'twould be dangerous to ſhake it off; we ſhould rather do all we can to fortify a ſentiment that ought to be a rule to our conduct, ſince nothing is more deſtructive of our quiet, or makes our life more unequal, than to think one way, and act another. Poſſeſs your heart as much as

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is poſſible with ſentiments for the conduct that you ought to obſerve; fortify this prejudice of honour in your mind; you cannot be too ſcrupulouſly nice on this ſubject.

Never warp in the leaſt from theſe prinples; never entertain a notion, as if the virtue of women was a virtue only enjoined by cuſtom; nor allow yourſelf to think you have ſufficiently diſcharged your obligations, if you can but eſcape the eyes of the world. There are two courts before which you muſt inevitably appear in judgment, your conſcience and the world, you may poſſibly get clear of the world, but you can never get clear of conſcience: Secure her teſtimony in favour of your honeſty; 'tis what you owe to yourſelf; but withall, do not neglect the approbation of the publick, for a contempt of reputation naturally leads to a contempt of virtue.

When you are a little acquainted with the world, you will find that there is no need of the ſanctions and terror of laws to keep you within the bounds of your duty; the example of ſuch as have deviated

from it, and the calamities that have ever attended them, is enough to ſtop any inclination in the midſt of its career; for there is no coquet, but muſt own, if ſhe would be ſincere, that it is the greateſt misfortune in the world to be forgotten and neglected.

Shame is a paſſion that might be of excellent advantage to us, if we managed it well: I do not mean that falſe ſhame which only ſerves to diſturb our quiet, without being of any ſervice to our behaviour: I ſpeak of that which keeps us from evil, out of fear of diſhonour; we muſt confeſs this ſhame is ſometimes the ſureſt guard of the womens virtue; there are very few virtuous for virtue itſelf.

There are ſome great virtues, which when they are carried to a certain degree, make a great many defects be over-looked; ſuch as extraordinary valour in the men, and extreme modeſty in the women. Agrippina, the wife of Germanicus, was excuſed all her faults on account of her chaſtity: This princeſs was ambitious and haughty; but, ſays Tacitus, all her paſſions were conſecrated by her chaſtity.

If you are ſenſible and nice in the point of reputation; if you are apprehenſive of being attacked as to eſſential virtues, there is one ſure mean to calm your fears and ſatisfy your nicety; 'tis to be virtuous. Make it your great care to refine your ſentiments: Let them be reaſonable and full of honour; be ſure always to keep well with yourſelf, 'tis a ſure income of pleaſures; and will gain you praiſe, and a good reputation to-boot: In a word, be but truly virtuous, and you'll find admirers enough.

The virtues that make a figure in the world do not fall to the womens ſhare; their virtues are of a ſimple and peaceable nature: Fame will have nothing to do with us. 'Twas a ſaying of one of the antients, that the great virtues are for the men; he allows the women nothing but the ſingle merit of being unknown, and ſuch as are moſt praiſed, ſays he, are not always the perſons that deſerve it beſt; but rather ſuch as are not talked off at all. The notion ſeems to me to be wrong;

but to reduce this maxim into practice, I think it beſt to avoid the world, and making a figure, which always ſtrike at modeſty; and be contented with being one's own Spectator.

The virtues of the women are difficult, becauſe they have no help from glory to practiſe them. To live at home; to meddle with nothing but one's ſelf and family; to be ſimple, juſt, and modeſt, are painful virtues, becauſe they are obſcure. One muſt have a great deal of merit to ſhun making a figure, and a great deal of courage to bring one's ſelf to be virtuous only to one's own eyes. Grandeur and reputation ſerve for ſupports to our weakneſs, for ſuch in reality is our deſire to diſtinguiſh and raiſe ourſelves. The mind reſts in the publick approbation, but true glory conſiſts in being ſatisfied without it. Let it not enter then into the motives of your actions; 'tis enough that it is the recompence of them.

Be aſſured, my daughter, that perfection and happineſs cling together; that you can

can never be happy but by virtue, and ſcarce ever unhappy but by ill conduct. Whoever examines themſelves ſtrictly, will find that they never had any grievous affliction, but they occaſioned it themſelves by ſome fault, or by being wanting in ſome duty. Anxiety always follows the loſs of innocence; but virtue is ever attended with an inward ſatisfaction, that is a conſtant ſpring of felicity to all its votaries.

Do not however imagine that your only virtue is modeſty; there are abundance of women that have no notion of any other, and fancy, that by practiſing it they diſcharge all the duties of ſociety; they think they have a right to neglect all the reſt, and to be as proud and cenſorious as they pleaſe. Anne of Bretagne, a proud and imperious princeſs, made Lewis XII. ſuffer exceedingly; and the good prince was uſed to ſay, when he ſubmitted to her humour, we muſt pay dear for the womens chaſtity. Make no body pay for yours; think rather that it is a virtue

which regards only yourſelf, and loſes its greateſt luſtre, if it be not attended with the other virtues.

We ſhould be very tender in our modeſty; inward corruption paſſes from the heart to the mouth, and occaſions looſe diſcourſe. The moſt violent paſſions have need of modeſty to ſhew themſelves in a ſeducing form; it ſhould diſtinguiſh itſelf in all your actions; it ſhould ſet off and embelliſh all your perſon.

They ſay, that when Jove formed the paſſions, he aſſigned every one of them its diſtinct abode; modeſty was forgot; and when ſhe was introduced to him, he could not tell where to place her: She was therefore allowed to conſort with all the reſt. Ever ſince that time ſhe is inſeparable from them; ſhe is the friend of truth, and betrays the lie that dares attack it; ſhe is in a ſtrict and intimate union with love; ſhe always attends, and frequently diſcovers and proclaims it: Love, in a word, loſes his charms, whenever he appears without her; there is not a

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more glorious ornament for a young lady than modeſty.

Let the chief part of your finery then be modeſty; it has great advantages; it ſets off beauty, and ſerves for a veil to uglineſs: Modeſty is the ſupplement of beauty. The great misfortune of uglineſs is, that it ſmothers and buries the merit of women. People do not go to look in a forbidding figure for the engaging qualities of the mind and heart; 'tis a very difficult affair when merit muſt make its way, and ſhine through a diſagreeable outſide.

You do not want graces to make you agreeable, but you are no beauty; this obliges you to lay up a ſtock of merit: The world will compliment you with nothing. Beauty has great advantages. One of the antients ſaid of it, that it was a ſhort tyranny, and the greateſt privilege of nature; that handſome perſons carry letters of recommendation in their looks.

Beauty inſpires a pleaſing ſentiment which prepoſſeſſes people in its favour. If

you have made no ſuch impreſſions, you muſt expect to be taken to pieces. Take care that there be nothing in your air or manners to make any body think that you do not know yourſelf: An air of confidence in an ordinary figure is ſhocking enough. Let nothing in your diſcourſe or dreſs look like art, at leaſt let it not be eaſy to find it out; the moſt refined art never lets itſelf be ſeen.

You are not to neglect the accompliſhments and ornaments proper to make you agreeable, for women are deſigned to pleaſe; but you ſhould rather think of acquiring a ſolid merit, than of employing yourſelf in trifling things. Nothing is ſhorter than the reign of beauty; nothing is more melancholy than the latter part of the lives of women, who never knew any thing but that they were handſome. If any body makes their court to you for the ſake of your agreeable accompliſhments, make their regards center in friendſhip, and ſecure the continuance of that friendſhip by your merits.

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'Tis a difficult matter to lay down any ſure rules to pleaſe. The graces without merit cannot pleaſe long; and merit without the graces may command the eſteem of men, but can never move them. Women therefore muſt have an amiable merit, and join the graces to the virtues. I do not confine the merit of women meerly to modeſty; I give it a much larger extent. A valuable woman exerts the manly virtues of friendſhip, probity, and honour, in the punctual diſcharge of all her obligations. An amiable woman ſhould not only have the exterior graces, but all the graces of the heart and fine ſentiments of the mind. There is nothing ſo hard as to pleaſe, without being ſo intent upon it, that it ſhall look a little like coquetry. Women generally pleaſe the men of the world more by their faults than their good qualities. The men are for making their advantages of the weakneſſes of amiable women; they would have nothing to do with their virtues; they do not care to eſteem them;

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they had much rather be amuſed by perſons of little or no merit, than be forced to admire ſuch as are virtuous.

One muſt know human nature if one deſigns to pleaſe: The men are much more affected with what is new, than with what is excellent: But the flower of novelty ſoon fades; what pleaſed when it was new, ſoon diſpleaſes when it grows common. To keep up this taſte of novelty, we muſt have a great many reſources and various kinds of merit in ourſelves; we muſt not ſtick only at the agreeable accompliſhments, we muſt ſtrike their fancy with a variety of graces and merits to keep up their inclinations, and make the ſame object afford them all the pleaſures of inconſtancy.

Women are born with a violent deſire to pleaſe; as they find themſelves barred from all the ways that lead to glory and authority, they take another road to arrive at them, and make themſelves amends by their agreeableneſs. Beauty impoſes on the perſon that has it, and infatuates the

the ſoul; yet remember that there is but a very ſmall number of years difference between a fine woman and one that is no longer ſo. Get over this exceſſive deſire to pleaſe; at leaſt keep from ſhewing it. We muſt not be extravagant in our dreſs, or let it take up all our time; the real graces do not depend on a ſtudied finery; we muſt ſubmit to the mode as a troubleſome ſort of ſlavery, but comply with it no more than we are obliged in decency. The mode would be reaſonable, if it could be fixed to a point of perfection, convenience, and gracefulneſs; but to be always changing is inconſtancy rather than politeneſs and a good taſte.

A good taſte avoids all exceſſive niceneſs; it treats little things as little ones, and gives itſelf very little trouble about them. Neatneſs is indeed agreeable, and deſerves to be ranked among things that are graceful, but it commences littleneſs, when it is carried to an exceſs; 'tis a much better temper to be careleſs in things of little conſequence, than to be too nice about them.

Young perſons are very ſubject to the ſpleen; as they are quite deſtitute of knowledge, they run with eagerneſs towards ſenſible objects; the ſpleen however is the leaſt evil that they have to dread: Exceſſive joys are no part of the train of virtue. All violent and moving pleaſures are dangerous. Though one is diſcreet enough not to break through the rules of decency, and to keep within the bounds of modeſty; yet when the heart is once moved with the pleaſure it feels, a ſort of ſoftneſs diffuſes itſelf over the ſoul, and takes away its reliſh for every thing that is called virtue: It ſtops and makes you cool in the practice of your duty: A young perſon does not ſee the conſequences of this flattering poiſon, the leaſt miſchief of which is to diſturb the quiet of life, to deprave the taſte, and render all ſimple pleaſures inſipid. When one ſettles a young perſon happy enough not to have had her heart touched, (as there is a natural diſpoſition in us to a union, and this diſpoſition has not been

exerciſed) ſhe eaſily complies, and gives herſelf naturally to the perſon deſigned for her.

Be very cautious on the article of plays, and the like publick diverſions. There is no dignity in ſhewing one's ſelf continually, nor is it an eaſy matter to preſerve a ſtrict modeſty in a conſtant hurry of diverſions. 'Tis miſtaking one's intereſt to frequent them: If you have beauty, you muſt not wear out the taſte of the world by ſhewing yourſelf continually: You muſt be ſtill more reſerved if you want graces to ſet you off; beſides, the conſtant uſe of diverſions leſſens the reliſh of them.

When all your life has been ſpent in pleaſures, and they come to leave you, either becauſe your taſte for them is over, or becauſe your reaſon forbids you the enjoyment of them, your mind finds itſelf in a moſt uneaſy ſituation for want of employment. If you would therefore have your pleaſures and amuſements laſt, uſe them only as diverſions to relieve you after

after more ſerious occupations. Entertain yourſelf with your own reaſon; keep up that correſpondence, and the abſence of pleaſures will not leave you any time upon your hands, nor any hankering after them.

It behoves us therefore to huſband our taſtes; there is no reliſhing life without them, but innocence only can preſerve them in their integrity; irregularity is ſure to deprave them.

When we have a ſound heart, we make an advantage of every thing, and turn it into a ſource of pleaſure. We come frequently to pleaſures with a ſick man's palate; we fancy ourſelves nice, when we are only ſurfeited and out of taſte. When we have not ſpoiled our mind and heart by ſentiments that ſeduce the fancy, or by any flaming paſſion, 'tis eaſy to find delight: Health and innocence are the true fountains of joy But when we have had the misfortune to habituate ourſelves to vehement pleaſures, we become inſenſible to moderate ones. We ſpoil our taſte by

by diverſions, and uſe ourſelves ſo much to violent pleaſures, that we can't take up with ſuch as are ſimple and regular.

We ſhould always dread thoſe great emotions of the ſoul, which leave behind a tireſome inſipidity. Young perſons have the greateſt reaſon to fear them, as they are leſs capable of reſiſting what flatters their ſenſe. Temperance, ſaid one of the ancients, is the beſt caterer for luxury. With this temperance, which makes the health both of mind and body, one has always a pleaſing and an equal joy; one has no need of diverſions and expence; reading, work, and converſation, afford a purer joy than all the train of the greateſt pleaſures. In a word, innocent delights are of moſt advantage; they are always ready at hand; they are beneficient, and are never purchaſed at too dear a rate. Other pleaſures flatter, but they do miſchief: They alter the conſtitution of the mind, and ſpoil it like that of the body.

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Be regular in all your views and in all your actions; it would be happy if our fortune was ſuch as to make computations of our income unneceſſary; but as your's is narrow, it obliges us to be regular; be diſcreet in the article of your expences; if you do not obſerve a moderation in them, you will ſoon ſee your affairs in diſorder; as ſoon as you lay aſide œconomy, you can anſwer for nothing.

Pompous living is the high road to ruin, and the ruin of people's fortune is almoſt always followed by corruption of manners: But in order to be regular, it is no way neceſſary to be covetous. Remember that avarice is of little ſervice, and diſhonours a perſon infinitely. All that one ſhould aim at in a regular management, is to avoid the ſhame and injuſtice that always attend an irregular conduct. We muſt retrench ſuperfluous expences only to be in a better condition to afford ſuch as decency, friendſhip, and charity, engage us to make.

'Tis good order, and not the looking into little matters, that turns to any great account

account. Pliny, when he ſent his friend back a bond for a conſiderable ſum, which his father owed him, with a general acquittance, told him, I have but a ſmall eſtate, and am obliged to be at great expences; but my frugality ſerves for a fund to ſupply me wherewith to do the ſervices that I render to my friends. Borrow from your fancies and diverſions, that you may have ſomething to gratify the ſentiments of generoſity, which every perſon of a genteel ſpirit ought to have.

Never mind the wants that vanity creates. We muſt be (they ſay) *like* others; this *like* goes a vaſt way. Have a nobler emulation, and allow no body to have more honour, probity, and integrity than yourſelf. Be always ſenſible of the neceſſity of virtue: Poorneſs of ſoul is worſe than poverty of fortune.

Whilſt you are young, form your reputation, raiſe your credit; put your affairs in order; you would have more trouble about it in another ſeaſon of life. Charles

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the fifth uſed to ſay, that fortune loved young folks. In the time of youth, all the world offer themſelves to you, and lend you a helping hand. Young people govern without thinking of it; but in more advanced age, you have no helps from any quarter; you have no longer that bewitching charm which has an influence on every body: You have nothing for you but reaſon and truth, which do not ordinarily govern the world.

You are going, ſaid Montagne to ſome young people, towards reputation and credit; but I am returning back. When you ceaſe to be young, you have no acquiſition left you to make, but in point of virtue. In all your undertakings and actions, always aim at the higheſt perfection: Form no project, and ſet about nothing without ſaying to yourſelf, could not I do better? By this means you will inſenſibly contract a habit of juſtice and virtue, which will make the practice thereof eaſier to you. Do what Seneca adviſed his friend Lucilius: Chooſe, ſaid he

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to him, among great men, ſome one that, you think is moſt to be admired: Do nothing but in his preſence; give him an account of all your actions. Happy the man that is eſteemed enough to be pitch'd on for this purpoſe! This is the more eaſy, becauſe young folks have a natural diſpoſition to imitation. They run leſs hazard when they chooſe their patterns from antiquity, where we generally meet with none but great examples. Among the moderns it may have its inconveniences; the copies of them very rarely ſucceed: It has been ſaid long ago, that every copy ought to tremble before its original; they never follow it but at a diſtance; and yet it takes away your natural character, which is generally the trueſt and the moſt ſimple. You are apt to grow negligent as to yourſelf, when you fix yourſelf to a model; beſides, a great part of our faults come from imitation. Learn then to reverence and ſtand in awe of yourſelf: Let your ſcrupulouſneſs be your own cenſor.

Uſe

Uſe all your application to make yourſelf happy in your ſtation of life; improve all the means you have; you loſe a thouſand advantages for want of it. 'Tis our attention, and comparing of things that makes us happy.

The more addreſs and capacity you have, the more will you make of your circumſtances, and the more will you extend your pleaſures. 'Tis not poſſeſſion that makes us happy, 'tis enjoyment, and enjoyment lies in attention.

If people knew how to hug and enjoy themſelves in their condition, they would not be troubled either with ambition or envy, and would be bleſſed with a perfect tranquility; but we do not live enough in the preſent moment, our deſires and hopes are always puſhing us on towards futurity.

There are two ſorts of madmen in the world; the one always live upon futurity, and feed themſelves with nothing but hopes; and as they are not wiſe enough to calculate them rightly, they paſs their lives

lives in a continual miſtake. Reaſonable perſons are never taken up with any deſires, but ſuch as are within their reach; they often gain their point, and though they ſhould be miſtaken, they would eaſily conſole themſelves under the diſappointment; they know likewiſe that our fondneſs for things wears off upon the poſſeſſion of them, or ceaſes upon ſeeing the impoſſibility of obtaining what we deſire; wiſe men always make themſelves eaſy with ſuch reflexions. There is another ſort of madmen that make too much of the preſent, and take no manner of care for futurity; they ruin their fortune, their reputation, and their taſte of life, by not managing them diſcreetly. Men of ſenſe join theſe two times together; they enjoy the preſent, and yet do not neglect the future.

'Tis a duty, my daughter, to employ our time, but what uſe do we make of it? Few people know how to value it as it deſerves. 'Account to yourſelf (ſays 'one of the ancients) for every moment

'of

'of your time; that after making a juſt 'uſe of the preſent, you may have leſs 'occaſion for the future.' Time flies with rapidity: Learn to live, that is, to make a good uſe of your time; but life is ſpent too often in vain hopes, in queſt of fortune, or in waiting for it. All mankind feel the vanity of their condition, always taken up without being ever ſatisfied. Remember that life does not conſiſt in the ſpace of time that you live, but in the uſe you ſhould make of it: Conſider that you have a mind to cultivate and feed with truth; a heart to purify and regulate; and a religious worſhip to pay to the deity.

As the firſt years of life are precious, remember, daughter, to make an advantageous uſe of them. Whilſt the mind eaſily receives impreſſions, embelliſh your memory with valuable things, and conſider that you are laying in a proviſion for your whole life. The memory is formed and improved by exerciſing it.

Curioſity is a ſentiment that you ſhould not ſtifle; it wants only to be managed and

and placed on a right object. Curioſity is a knowledge begun, which makes you advance farther and quicker in the road of truth; 'tis a natural diſpoſition that meets inſtruction half way; it ſhould not be ſtopped by lazineſs and love of eaſe.

It is very uſeful for young perſons to employ their time in ſolid ſciences; the Greek and Roman hiſtory elevates the mind, and raiſes the courage by the great actions that we ſee there related. We ought to know the hiſtory of France; no body ſhould be ignorant of the hiſtory of his own country. I ſhould not even blame a little philoſophy, eſpecially the new, if one has a capacity for it: It helps to give you a clear judgment, to diſtinguiſh your ideas, and teach you to think juſtly. I would likewiſe have a little morality: By the bare reading of Cicero, Pliny, and others, one gets a taſte for virtue: It makes an inſenſible impreſſion on us, that is of great advantage to our morals. The inclination to vice is corrected

by the example of ſo many virtues, and you will rarely find an evil diſpoſition have any reliſh for this ſort of reading. We do not love to ſee what is always upbraiding and condemning us.

As for languages, though a woman ought to be ſatisfied with ſpeaking that of her own country, I ſhould not thwart the inclination one might have for Latin. 'Tis the language of the church: It opens you a gate to all the ſciences: It lets you into converſation with the beſt part of the world in all ages. Women are ready enough to learn Italian; but I think it dangerous: 'Tis the language of love; the Italian writers are not very correct: You ſee in all their works a gingle of words, and a looſe imagination inconſiſtent with a juſt way of thinking.

Poetry may produce ſome inconveniencies; I ſhould however be loth to forbid the reading of the fine tragedies of Corneille: But the beſt of them often give you lectures of virtue, and leave you an impreſſion of vice.

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The reading of romances is ſtill more dangerous: I would not have them much uſed; they inure the mind to falſhoods. Romances having no foundation of truth to ſupport them, warm the imagination, impair modeſty, put the heart in diſorder; and let a young perſon have but the leaſt diſpoſition to tenderneſs, they hurry on and fire her inclination. One ſhould not increaſe the charms and deluſions of love; the more it is ſoftened, and the modeſter it appears, the more dangerous it is. I would not forbid them; all prohibitions intrench upon liberty, and raiſe the deſire: But we ſhould, as much as we are able, uſe ourſelves to ſolid readings, which improve the underſtanding and fortify the heart: We cannot too carefully avoid ſuch as leave impreſſions hard to be effaced.

Moderate your fondneſs for extraordinary ſciences; they are dangerous, and generally teach one nothing but a vaſt deal of vanity: They depreſs the activity of the ſoul. If you have a very warm and active

imagination, and a curioſity which nothing can ſtop, it is much better to employ theſe diſpoſitions in the ſciences, than to run the hazard of their being turned to ſerve your paſſions: But remember, that a young lady ſhould have almoſt as nice a modeſty in the article of ſciences, as ſhe has with regard to vice.

Guard yourſelf therefore againſt the inclination of ſetting up for a virtuoſo; do not amuſe yourſelf in running after vain ſciences, and ſuch as are above your reach. Our ſoul is much better qualified for enjoyment than it is for knowledge; we have all the knowledge that is proper and neceſſary for our well being; but we will not ſtick there, we are ſtill running after truths that were not deſigned for us.

Before we engage in enquiries that are above our capacities, we ſhould know the juſt extent of our underſtanding, and what rule we ſhould have for determining our perſuaſion: We ſhould learn to diſtinguiſh between opinion and knowledge, and ſhould have reſolution enough to doubt,

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when we have no clear notion of things, as well as courage to be ignorant of what ſurpaſſes us.

The better to prevent a vain opinion of our capacity, and abate a confidence in our underſtanding, let us conſider that the two principles of all our knowledge, reaſon and the ſenſes, want ſincerity, and often deceive us. The ſenſes impoſe on reaſon, and reaſon miſleads them in its turn. Theſe are our two guides, and both of them lead us out of the way. Such reflexions ſhould naturally put us out of conceit with abſtracted ſciences; 'tis much better for us to employ our time in uſeful points of knowledge.

Docility is a quality very neceſſary for a young perſon, who ſhould never have much confidence in herſelf: But this docility muſt not be carried too far. In point of religion indeed, it muſt ſubmit to authority; but on any other ſubject it muſt receive nothing but from reaſon and evidence. By carrying docility too far, you do an injury to your reaſon; you make

no uſe of your own judgment and underſtanding, which are impaired for want of exerciſe. You ſet too narrow bounds to your ideas, when you confine them to thoſe of other people. The teſtimony of men only deſerves credit in proportion to the degree of certainty, which they have acquired by examining into facts. There lies no preſcription againſt truth: It is for all perſons and of all times. In a word, as a great man ſays, 'To be a 'chriſtian one muſt believe implicitly; 'but to be a wiſe man, one muſt ſee 'clearly.'

Accuſtom yourſelf to exerciſe your underſtanding, and make more uſe of it than of your memory. We fill our heads with the notions of other people, and take no care to form any of our own. We fancy that we have made a great progreſs when we load our memory with hiſtories and facts; but this is of very little ſervice to perfect our underſtanding. We muſt uſe ourſelves to thinking. The underſtanding extends and improves itſelf by exerciſe;

ciſe; yet few perſons take care to exert it.

Among our ſex the art of thinking is a ſort of dormant talent. Hiſtorical facts, and the opinions of philoſophers, will not defend you againſt a calamity that preſſes you: You'll not find yourſelf much the ſtronger for them. When an affliction comes upon you, you have recourſe to Seneca and Epictetus: Is it for their reaſon to give you conſolation? Is it not rather the buſineſs of your own? Make uſe of your own ſtock; in the calm of life make a proper proviſion againſt the time of affliction, which you are ſure to meet with: You will find yourſelf much better ſupported by your own reaſon, than by that of other people.

If you can govern your imagination, and make it ſubmit to reaſon and truth, it will be a great ſtep towards your perfection and happineſs. Women are generally governed by their imagination; as they are not employed in any thing ſolid, and are not in the courſe of their lives troubled

either with the care of their fortune, or the management of their affairs, they give themſelves up entirely to their pleaſures. Plays, dreſs, romances, and inclinations, all depend upon imagination. I know well enough that if you keep it within due bounds, you take ſo much off from your pleaſures; for Imagination is the ſource of them, and the things that pleaſe us moſt, derive from her the charm and illuſion in which all their agreeableneſs conſiſts: But for one pleaſure of her creating, what evils doth ſhe not make us ſuffer? She ſtands continually between Truth and us: Reaſon dares not ſhew herſelf where Imagination bears the ſway. We ſee only as ſhe pleaſes, and thoſe that are led by her know what they ſuffer from her by woeful experience. 'Twould be a very happy compoſition to make with her, to give her back all her pleaſures, on condition that ſhe made us feel none of her pains: In a word, there is nothing ſo inconſiſtent with happineſs, as a fine lively and too heated imagination.

Poſſeſs

Poſſeſs yourſelf with a true notion of things, and take not up with the ſentiments of the people: Form your own judgment without giving in to received opinions, and get over the prejudices of your infancy. When you feel yourſelf under any uneaſineſs, take the following method: I have found the uſe of it. Examine into the occaſion of your trouble; ſtrip it of all the diſguiſe that is about it, and of all the embroidery of imagination, and you'll find that it is generally nothing at all, or at leaſt great allowances are to be made. Value things only according to their real worth. We have a great deal more reaſon to complain of our falſe notions, than of our fortune; 'tis very frequently not ſo much things that hurt us, as the opinion that we have of them.

In order to be happy, we muſt think rightly: We owe a great reſpect to the common opinions, when they concern religion; but we ought to think very differently from the vulgar in what regards morality and the happineſs of life. By

the vulgar, I mean every body that has a low and vulgar way of thinking; the court is filled with ſuch ſort of creatures; and the world talks of nothing but fortune and credit; all the cry there, is, go on, make haſte forwards; whereas wiſdom ſays, take up with ſimple things; chooſe an obſcure but quiet life; get out of the hurry of the world; avoid a croud. Fame is not all the recompence of virtue; the main part of it lies in the teſtimony of your own conſcience. A great virtue is ſurely enough to comfort you for the loſs of a little glory.

Be aſſured, that the greateſt ſcience is to know how to be independent. I have learnt, ſaid one of the antients, to be my own friend, ſo I ſhall never be alone. You muſt provide yourſelf ſome reſources againſt the inquietudes of life, and ſome equivalent for the goods you have depended on. Secure yourſelf a retreat and place of refuge in your own breaſt; you can always return thither, and be ſure to find yourſelf again. When the world

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is leſs neceſſary to you, it will have leſs power over you: When you do not, by ſome ſolid inclinations, place your dependance on yourſelf, you depend upon every thing elſe.

Uſe yourſelf to ſolitude: There is nothing more uſeful and neceſſary to weaken the impreſſion that ſenſible objects make upon us. You ſhould therefore from time to time retire from the world to be alone. Aſſign ſome hours in the day for reading, and for making your own reflections. Reflexion, ſays a father of the church, is the eye of the ſoul; it lets light and truth into it. I will lead him into ſolitude, ſays Wiſdom, and there I will ſpeak to his heart. 'Tis there indeed where Truth gives her inſtructions; where prejudices vaniſh, where prepoſſeſſion wears off, and where opinion, that governs all, begins to loſe its influence. When one conſiders the unprofitable emptineſs of life, one is forced to ſay with Pliny, it is much better to paſs one's life in doing nothing at all, than in doing trifles of nothing.

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I have told you already, daughter, that happineſs conſiſts in peace of mind: You cannot enjoy the pleaſures of the mind without health of mind: Every thing almoſt is a pleaſure to a ſound mind. If you would live with tranquility, theſe are the rules you are to obſerve. The firſt is, not to give yourſelf up to things that pleaſe; to uſe them only occaſionally; not to expect too much from the men, for fear of being diſappointed; to be your own principal friend. Solitude too will enſure you tranquility, and is a friend to Wiſdom: 'Tis within you that peace and Truth take up their abode. Avoid the great world, there is no ſecurity in it; it always awakens ſome ſentiment or other that we had almoſt cruſhed; there are but too many people in it that encourage looſeneſs; the more one converſes with it, the more authority do one's paſſions gain; it is hard to reſiſt the attack of vice when it comes ſo well attended: In a word, one comes back from it much weaker, leſs modeſt, and more unjuſt, for having been among the men.

men. The world eaſily inſtils its poiſon into tender ſouls: We ſhould likewiſe ſhut up all the avenues to the paſſions; it is much eaſier to keep them off, than vanquiſh them; and though one ſhould be happy enough to baniſh them, yet from the time that they made their impreſſion, they make us pay dear for their abode. The firſt motions of them is what cannot be refuſed to nature, but ſhe often carries her influence too far, and when you come to yourſelf again, you find abundant reaſon to repent.

One ſhould always have ſome reſources and laſt ſhifts: Calculate your ſtrength and your courage; and for this end, in all caſes where you have any apprehenſions, conſider every thing at the worſt. Wait for the misfortune that may happen to you with firmneſs: Look it bravely in the face; view it in all its moſt terrible circumſtances, and do not let yourſelf ſink under it.

A favourite raiſed to the height of grandeur was ſhewing his riches to a friend; as he took out a box, he ſaid to him, here it

it is that my treaſure lies. His friend preſſed him to ſhew it him, and he allowed him to open the box: There was nothing in it but an old ragged coat: His friend ſeemed ſurpriſed at it, the favourite ſaid to him: When fortune ſhall ſend me back to my original condition, I am ready for it. What a noble reſource is it to conſider every thing at the worſt, and to feal fortitude enough in one's ſelf to ſtand the ſhock.

How ſtrongly ſoever you wiſh for any thing, begin with examining the thing you wiſh: Set before your eyes the goods which it promiſes you, and the evils that follow it; remember the paſſage of Horace—pleaſure goes before you, but keeps her retinue out of ſight. You will ceaſe to fear, as ſoon as ever you ceaſe to deſire: Depend upon it, a wiſe man does not run after felicity, but makes his own happineſs; it muſt be your own doing, and it is in your own power. Remember that a very ſmall matter will ſerve for all the real needs of life, but there muſt be an infinite

infinite deal to ſatisfy the imaginary needs of opinion; and that you will much ſooner reduce your deſires to the level of your fortune, then raiſe your fortune to the level of your deſires. If honours and riches could ſatiate us, we might heap them up; but the thirſt for them increaſes by acquiring them: He that deſires moſt is certainly the moſt indigent.

Young perſons live upon hope. M. de la Rochefoucault ſays, that it carries one an agreeable road to the end of life. It would be indeed ſhort enough, if hope did not lengthen it; 'tis a very comfortable ſentiment, but may prove dangerous, by occaſioning you often a great many diſappointments. The leaſt evil that happens from it is, that we often loſe what we poſſeſs, by waiting for what we deſire.

Our ſelf-love makes us blind to ourſelves, and diminiſhes all our defects. We live with them as we do with the perfumes we carry about us; we do not ſmell them; they only incommode others; to ſee them

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in their right light, we muſt ſee them in other people. View your own imperfections with the ſame eyes with which you view thoſe of others: Be always exact in keeping to this rule, it will accuſtom you to equity: Examine your own nature, and make the beſt of your defects: There is none of them but may be tacked to ſome virtues, and be made to favour them. Morality does not propoſe to deſtroy nature, but to perfect it. Are you vain-glorious? make uſe of that ſentiment to raiſe yourſelf above the weakneſſes of your ſex, and to avoid the faults that abaſe it. Every unruly paſſion has a pain and ſhame annexed to it, which ſolicit you to quit it. Are you timorous? turn that weakneſs into prudence: Let it keep you from expoſing yourſelf. Are you laviſh? do you love to give? 'tis eaſy to turn prodigality into generoſity. Give with choice and judgment; but do not neglect the indigent: Lend when it is neceſſary; but give to ſuch as cannot return your kindneſs. By ſo doing you ſtrike in with your inclination, and do good actions:

actions: There is no weakneſs, but, if you pleaſe, virtue can make a good uſe of it.

In the afflictions which befal you, and which make you ſenſible of your little ſtock of merit, inſtead of fretting, and oppoſing the opinion you have of yourſelf, to the injuſtice which you pretend has been done you, conſider that the perſons who are the authors of it are better able to judge of you than you are yourſelf; that you ſhould ſooner believe them than ſelf-love, which always flatters; and that with regard to what concerns yourſelf, your enemy is nearer truth than you are; that you ſhould have no merit in your own eyes, but wha you have in other people's. One has too great a diſpoſition to flatter one's ſelf, and men are too nearly concerned, to judge impartially of themſelves.

Theſe are general precepts for oppoſing the vices of the mind; but your firſt care ſhould be to perfect your heart and your ſentiments; it depends on your heart to make your virtue ſure and laſting; 'tis properly that which forms your character; and

and to make yourſelf miſtreſs of it, obſerve this method. When you feel yourſelf agitated with a ſtrong and violent paſſion, deſire it to allow you a little time, and compound with your weakneſs; if without hearing it a moment, you are for ſacrificing every thing to your reaſon and your duty, there is room to fear that your paſſion may rebel, and grow ſtronger than ever. You are under its command, and muſt manage it with addreſs: You will receive more help than you think of from ſuch a conduct: You will find ſome ſure remedies even in your paſſion. If it be that of hatred, you will ſee that you have not altogether ſo much reaſon to hate, and revenge yourſelf, as you at firſt imagined. If by misfortune it be the contrary ſentiment that has ſeized you, there is no paſſion which furniſhes you ſurer remedies againſt itſelf.

If your heart has the misfortune to be attacked by love, theſe are the remedies to ſtop its progreſs. Think that its pleaſures are neither ſolid not conſtant; they quit

quit you: And if this was all the harm they would do you, 'tis enough. In paſſions the ſoul propoſes itſelf an object, and is more intimately united to it either by deſire or enjoyment, than it is to its own being; it places all its felicity in the poſſeſſion, and all its miſery in the loſs of the object. Yet this felicity of the imagination, this good of the ſoul's choice, is neither ſolid nor laſting: It depends upon others; it depends upon yourſelf; and you cannot anſwer either for others or for yourſelf.

Love in the beginning offers you nothing but flowers, and hides all the danger from you; it impoſes on you, it always takes ſome form which is not its own: The heart, being in ſecret intelligence with it, conceals its inclination from you, for fear of alarming your reaſon and modeſty. You fancy it is a mere amuſement; 'tis only the perſon's wit or good ſenſe that pleaſes us. In a word, love is almoſt always unknown till he has got the maſtery. As ſoon as he comes to be felt, fly that inſtant, and hearken not to the com-

plaints of your heart; love is not rooted out of the ſoul with ordinary efforts, it has too many partiſans within us: As ſoon as it has ſurpriſed you, every thing is on its ſide againſt you, and nothing will ſerve you againſt love. 'Tis the moſt cruel ſituation a rational perſon can be in; where there is nothing to ſupport you; where you have no ſpectator but yourſelf. You muſt ſummon up your courage immediately, and remember that you muſt make a much more ſorrowful uſe of it, if you yield to your paſſion in the leaſt.

Reflect upon the fatal conſequences of paſſions, and you will find but too many examples to inſtruct you; but we are often convinced of our miſtake, without being cured of our paſſion. Reckon up, if poſſible, the evils that flow from love: It impoſes on the reaſon; it fills the ſoul and the ſenſes with trouble; it takes away the flower of innocence; it ſtuns virtue; it blaſts the reputation, ſhame being almoſt always the conſequence of love. Nothing debaſes you to ſuch a degree, and

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ſinks you ſo much below yourſelf, as the paſſions: They degrade you; there is nothing but reaſon that can maintain your dignity. 'Tis far more unhappy to ſtand in need of one's courage, to bear a misfortune, than to avoid it; the pleaſure of doing one's duty is a comfort to you; but never applaud yourſelf, for fear of being humbled. Remember that you carry your enemy about with you; ſtick ſtrictly to a conduct that may anſwer for you to yourſelf: Avoid plays and paſſionate repreſentations; you muſt not ſee what you would not feel; muſic, poetry, all this is of the retinue of ſenſual pleaſure. Uſe yourſelf to reading on ſolid ſubjects, to fortify your reaſon.

Do not converſe with your imagination; it will paint love to you with all its charms; 'tis all ſeduction and illuſion when ſhe makes the repreſentation: There is always a great drawback when you quit her to come to the reality. St. Auguſtin has given us a deſcription of his condition, when he was minded to quit love and pleaſures:

He ſays, that what he loved preſented itſelf to him under a charming figure. He repreſents what paſſed in his heart, in ſuch moving terms, that there is no reading it without danger. One muſt paſs ſlightly over the pictures of pleaſure: She is always to be feared, even at the very time we are taking meaſures againſt her; and when we are fulleſt of the diſaſters ſhe has occaſioned, we are ſtill to miſtruſt ourſelves. The paſſion is apt to get ground by the examining of one's ſelf; forgetfulneſs is the only ſecurity to be taken againſt love; you muſt call yourſelf ſeriouſly to account, and ſay, what do I mean to do with the inclination that is ſeizing me? Are not ſuch and ſuch misfortunes ſure to attend me, if I have the weakneſs to yield to it?

Borrow forces and ſuccour from your enemy, and the very nature of love; if you would not flatter him, he will ſupply you with them. Strip him of all the charms that your fancy gives him; lend him nothing, give him no favour, and you'll ſee he will have but little left. After

ter this, think no more of him, take a firm reſolution to fly from him; and depend upon it, we are as ſtrong as we reſolve to be. Diverſion and ſimple amuſements are neceſſary; but we muſt ſhun all pleaſures that affect the heart.

'Tis not always our faults that ruin us, but the manner of our conduct after we have committed them. An humble acknowledgment of our faults diſarms reſentment, and ſtops the violence of anger. Women that have had the misfortune to deviate from their duty, to break through decorum, to part with their virtue and modeſty, owe ſo much regard to cuſtom, and ought to have ſuch a ſenſe of their breach of chaſtity, as to appear with a mortified air; 'tis a ſort of ſatisfaction that the public expects from them; ſure they are to remember your faults whenever you appear to forget them. Repentance inſures a change of your conduct: Prevent the malignity which is natural to mankind; put yourſelf in the place that their pride allots you. They would have you hum-

humbled; and when you have made yourſelf ſo they are contented. But ſhe that is proud after committing faults, calls them to mind, and makes them immortal.

Let us now paſs, my daughter, to the ſocial duties. I thought I was in the firſt place to draw you out of the common education, and the prejudices of childhood, and that it was neceſſary to fortify your reaſon, and give you ſome ſolid principles to ſupport you. I thought moſt of the diſorders of life were owing to falſe opinions; that falſe opinions produced looſe ſentiments; and that when the underſtanding is not enlightened, the heart is expoſed to paſſions: That there muſt be ſome truths fixed in the mind to preſerve us from error, and that one muſt have ſome ſentiments in the heart to keep out the paſſions. When you have once a knowledge of truth, and a love for juſtice, there is no danger of all the other virtues.

The firſt duty of civil life is to take care of others; ſuch as live only for themſelves fall into contempt, and are neglected by every body. If you are for requiring too much from others, they will refuſe you every thing, their friendſhip, their affections and their ſevices: Civil life is a mutual intercourſe of good offices: The moſt valuable part of mankind go ſtill further. By promoting the happineſs of others, you inſure your own; 'tis the trueſt politics to think in this manner.

Nothing can be more odious than people that make every body ſee that they live only for themſelves. An extravagant ſelf-love is the ſource of great crimes: Some degrees lower it occaſions vices; but let there be never ſo little a ſpice of it in a perſon, it impairs all the virtues and charms of ſociety.

'Tis impoſſible to make a friendſhip with perſons who have a predominant ſelf-love, and take care to ſhew it; and yet we can never ſtrip ourſelves of it en-

tirely; as long as we are attached to life, we ſhall be attached to ourſelves.

But there is a qualified ſelf-love that is not exerciſed at the expence of others.

We fancy we exalt ourſelves by depreſſing our equals: This makes us cenſorious and envious. Good nature turns to more account than malignity. Do good when it is in your power; ſpeak well of all the world, and never judge with rigour. Such acts of goodneſs and generoſity, frequently repeated, will gain you at laſt a great and excellent reputation. All the world is engaged to commend you, to extenuate your defects, and enhance your good qualities. You ſhould found your reputation upon your own virtues, and not upon the demerit of others: Conſider that their good qualities take nothing at all from you, and that the diminution of your reputation can be imputed to no body but yourſelf.

One of the things that contributes moſt to make us unhappy is, that we depend too much upon the men; 'tis the ſource

too

too of our injuſtice: We pick quarrels with them, not on account of what they owe us, or of what they have promiſed us, but on account of what we have hoped from them: We depend abſolutely upon our hopes, which occaſion us abundance of diſappointments.

Be not raſh in your judgments; and give no ear to calumnies: Never give in to the firſt appearance of things, nor be in haſte to condemn any body. Remember that there are things probable which are not true, as there are things true which are not probable.

We ſhould, in our private judgments, imitate the equity of ſolemn judgments. Judges never decide without having examined, heard, and confronted the witneſſes, with the parties concerned; but we, without any commiſſion, ſet up for umpires of reputation, and every proof is ſufficient, every authority appears good, when the buſineſs is to condemn. Prompted by our natural malignity, we fancy that we give ourſelves what we take away from others:

Hence ariſe animoſities and enmities; for every thing is ſure to be known.

Be equitable therefore in your judgments; the ſame juſtice that you do to others, they will return to you. Would you have them think and ſpeak well of you, never ſpeak ill of any body.

Civility, which is an imitation of charity, is another of the ſocial virtues: It puts you above others when you have it in a more eminent degree; but it is practiſed and maintained at the expence of ſelf-love. Civility is always borrowing ſomething from yourſelf, and turning it to the advantage of others: 'Tis one of the great bonds of ſociety, and the only quality that makes one ſafe and eaſy in the intercourſe of life.

We naturally love to govern; 'tis an unjuſt inclination. Whence have we our right to pretend to exalt ourſelves above others? There is but one juſt and allowable ſuperiority, 'tis that which virtue gives you; have more goodneſs and generoſity than others: Be beforehand with them in

ſervices

ſervices and benefits; 'tis the way to raiſe yourſelf. A great diſintereſtedneſs makes you as independent, and raiſes you higher than the ampleſt fortune: Nothing ſinks us ſo much as a fondneſs for our own intereſt.

The qualities of the heart have the greateſt concern in the commerce of life: The underſtanding does not endear us to others, and you frequently ſee men very odious with great parts; they are for giving you a good opinion of themſelves; they are for getting an aſcendant over and depreſſing others.

Tho' humility has been conſidered only as a Chriſtian virtue, it muſt be owned to be a ſocial virtue, and ſo neceſſary a one, that without it 'tis a very tickliſh matter to have to do with you. 'Tis the conceit that you have of yourſelf, which makes you maintain your rights with ſo much arrogance, and intrench on thoſe of other people.

We muſt never be ſtrict in calling any body to account. Exact civility does not inſiſt on all that is due to you. Do not be

afraid of being before-hand with your friends; if you have a mind to be a true friend, never inſiſt on any thing too ſtifly; but that your behaviour may not be inconſiſtent, as it expreſſes your inward diſpoſition, make often ſerious reflections on your weakneſſes, and take yourſelf to pieces: This examination will make you entertain ſentiments of humility for yourſelf, and of indulgence with regard to others.

Be humble without being baſhful: Shame is a ſecret pride; and pride is an error with regard to one's own worth, and an injuſtice with regard to what one has a mind to appear to others.

Reputation is an advantage very deſirable; but it is a weakneſs to court it with too much ardour, and do nothing but with a view of it: We ought to content ourſelves with deſerving it. We ſhould not diſcourage ſenſibility for glory; 'tis the ſureſt help we have to virtue; but the buſineſs is to make choice of true glory.

Ac-

Accuſtom yourſelf to ſee what is above you without either admiration or envy; and what is below you without contempt. Do not let the pomp of greatneſs impoſe on you; none but little ſouls fall down and worſhip grandeur; admiration is only due to virtue.

To uſe yourſelf to value men by their proper qualities, conſider the condition of a perſon loaded with honours, dignities, and riches, who ſeems to want nothing at all, but really wants every thing, by being deſtitute of true goods, of thoſe internal qualities that are neceſſary to the enjoyment and uſe of them: He ſuffers as much as if his poverty was real, ſo long as he has the ſenſe of poverty, and is wiſhing for more. There is nothing worſe, ſays one of the ancients, than poverty in the midſt of riches, becauſe the evil lies in the mind. The man that is in this ſituation, feels all the evils of opinion, without enjoying the goods of fortune; he is blinded by error, and tormented by his paſſions; whilſt a reaſonable perſon who

has nothing at all, but ſubſtitutes wiſe and ſolid reflections to ſupply the place of riches and honours, enjoys a tranquillity which nothing can equal. The happineſs of the one, and the miſery of the other, come only from their different manner of thinking.

If you find yourſelf diſpoſed to reſentment and revenge, ſtrive to keep down that ſentiment; there is nothing ſo mean as to revenge one's ſelf. If you meet with ill treatment from any body, you owe them only contempt; 'tis a debt eaſy to be paid. If they have offended you only in ſlight matters, you owe them indulgence; but there are certain ſeaſons in life when you muſt meet with injuries; ſeaſons when the friends for whom you have done moſt, fall foul upon and condemn you: in ſuch a caſe, after having done all you can to undeceive them, do not be obſtinate in diſputing with them. One ought to court the eſteem of one's friends; but when you find people that will only view you through their prejudices,

dices, when you have diſputes with ſuch hot and fiery imaginations as will admit of nothing but what favours their injuſtice, you have nothing to do but retire and ſet your heart at reſt: Do what you will, you'll get nothing from them but diſcontent. When you thus ſuffer from their ill uſage and ſhame of recanting, comfort yourſelf in your innocence, and the aſſurance that you have not offended. Think that if your worth was not greater at the time they raiſed you, it is not at all leſs now they are for cruſhing you: You ſhould, without being more mortified at it, pity them, and not be exaſperated, if poſſible, but ſay,—They ſee in a wrong light. Conſider that with good qualities one may at laſt get over reſentment and envy. Let the hopes you draw from virtue keep up your courage and be your conſolation.

Do not think of revenging yourſelf any way but by uſing more moderation in your conduct, than thoſe that attack you have malice. None but ſublime ſouls are touched with the glory of pardoning injuries.

Set yourſelf to deſerve your own eſteem, the better to conſole yourſelf for the eſteem which others deny you. You can allow yourſelf but one ſort of vengeance; 'tis that of doing good to ſuch as have offended you: 'Tis the moſt exquiſite revenge, and the only one that is allowable: You gratify your paſſion, and you intrench upon no virtue. Cæſar has ſet us an example of it; his lieutenant, Labienus, deſerted from him at a time he ſtood in moſt need of him, and went over to Pompey, leaving great riches in Cæſar's camp. Cæſar ſent them after him, with a meſſage to tell him, 'That was the manner of Cæſar's revenge.'

'Tis prudent to make a good uſe of other people's faults, even when they do us miſchief; but very often they only begin the wrongs, and we finiſh them; they give us indeed a right againſt themſelves, but we make an ill uſe of it: We are for taking too much advantage of their faults: This is an injuſtice and a violence that makes the ſtanders-by againſt us. If we

ſuffered

ſuffered with moderation, all the world would be for us, and the faults of thoſe that attack us would be doubled by our patience.

When you know that your friends have not treated you as they ought, take no notice of it; as ſoon as ever you ſhew that you perceive it, their malignity increaſes, and you give a looſe to their hatred: Whereas, by diſſembling it, you flatter their ſelf-love: They enjoy the pleaſure of impoſing on you: They fancy themſelves your ſuperiors, as long as they are not diſcovered: They triumph in your miſtake, and feel another pleaſure in not ruining you quite. By not letting them ſee that you know them, you give them time to repent, and come to themſelves; and there needs nothing but a ſeaſonable piece of ſervice, and a different manner of taking things, to make them more attached to you than ever.

Be inviolable in your word; but in order to gain entire confidence, remember that an extreme delicacy is required in obſerving it.

Shew

Shew your regard to truth even in things indifferent; and conſider that there is nothing ſo deſpicable as to deviate from it. 'Tis a common ſaying, that lying ſhews that people deſpiſe God, and ſtand in fear of man; and that the man who ſpeaks truth and does good, reſembles the Deity. We ſhould likewiſe avoid ſwearing; the bare word of an honeſt perſon ſhould have all the credit and authority of an oath.

Politeneſs is a deſire of pleaſing: Nature gives it, education and the world improve it; politeneſs is a ſupplement to virtue. They ſay it came into the world when that daughter of heaven abandoned it. In ruder times, when virtue bore a greater ſway, they knew leſs of politeneſs; it came in with voluptuouſneſs; it is the daughter of luxury and delicacy: It has been diſputed whether it approaches neareſt to vice or virtue. Without pretending to decide the queſtion, or define politeneſs, may I be allowed to ſpeak my ſentiments of it? I take it to be one of the greateſt bonds of ſociety, as it contributes

moſt

moſt to the peace of it; 'tis a preparation to charity, and an imitation too of humility. True politeneſs is modeſt; and as it aims to pleaſe, it knows that the way to carry its point, is to ſhew that we do not prefer ourſelves to others, but give them the firſt rank in our eſteem.

Pride keeps us off from ſociety; our ſelf-love arrogates a peculiar rank, which is always diſputed with us: Such a high eſteem of ourſelves as makes others feel it, is almoſt always puniſhed with an univerſal contempt. Politeneſs is the art of reconciling agreeably what we owe to others, and what we owe to ourſelves; for theſe duties have their bounds, which when they exceed, 'tis flattery with regard to others, and pride with regard to yourſelf; 'tis the moſt ſeducing quality in nature.

The moſt polite perſons have generally a good deal of ſweetneſs in their converſation, and engaging qualities; 'tis the girdle of Venus; it ſets off, and gives graces and charms to all that wear it; and with it you cannot fail to pleaſe.

There

There are ſeveral degrees of politeneſs: You carry it to a higher point in proportion to the delicacy of your way of thinking: It diſtinguiſhes itſelf in all your behaviour, in your converſation, and even in your ſilence.

Perfect politeneſs forbids us to diſplay our parts and talents with aſſurance; 'tis a ſort of cruelty to ſhew one's ſelf happy, when we have certain misfortunes before our eyes: Converſation in the world is enough to poliſh our outward behaviour; but there muſt be a good deal of delicacy to form a politeneſs of mind. A nice politeneſs, formed with art and taſte, will make the world excuſe you a great many failings, and improve your good qualities. Such as are defective in point of behaviour, have the greater need of ſolid qualities, and make ſlow advances in gaining a reputation. In a word, politeneſs coſts but little, and is of great advantage.

Silence always becomes a young perſon; there is a modeſty and dignity in keeping it; you ſit in judgment upon others,

others, and run no hazard yourſelf; but guard yourſelf againſt a proud and inſulting ſilence; it ſhould be the reſult of your prudence, and not the conſequence of your pride. But as there is no holding our peace always, it is fit for us to know, that the principal rule for ſpeaking well, is to think well.

When your notions are clear and diſtinct, your diſcourſe will be ſo too; let a proper decorum and modeſty run through them. In all your diſcourſes pay a regard to received cuſtoms and prejudices; expreſſions declare the ſentiments of the heart, and the ſentiments form the behaviour.

Be particularly careful not to ſet up for a joaker; 'tis an ill part to act, and by making others laugh, we ſeldom make ourſelves eſteemed. Pay a great deal more attention to others than to yourſelf, and think how to ſet them off rather than to ſhine yourſelf: We ſhould learn how to liſten to other people's diſcourſe, and not betray an abſence of mind, either by our eyes

eyes or our manner. Never dwell upon ſtories; if you chance to tell any, do it in a genteel and cloſe manner: Let what you ſay be new, or at leaſt give it a new turn. The world is full of people, that are dinning things into your ears, without ſaying any thing to entertain the mind. Whenever we ſpeak, we ſhould take care either to pleaſe or inſtruct; when you call for the attention of the company, you ſhould make them amends by the agreeableneſs of what you ſay. An indifferent diſcourſe cannot be too ſhort.

You may approve what you hear, but ſhould very ſeldom admire it: Admiration is proper to blockheads. Never let your diſcourſe have an air of art and cunning; the greateſt prudence lies in ſpeaking little, and ſhewing more diffidence of one's ſelf than of other people. An upright conduct, and a reputation for probity, gain more confidence and eſteem, and at the long run, more advantages too in point of fortune, than any bye-ways. Nothing makes you ſo worthy of the greateſt matters,

ters, and raiſes you ſo much above others, as an exact probity.

Uſe yourſelf to treat your ſervants with kindneſs and humanity. 'Tis a ſaying of one of the ancients, that we ought to conſider them as unhappy friends. Remember that the vaſt difference between you and them is owing merely to chance: Never make them uneaſy in their ſtate of life, or add weight to the trouble of it: There is nothing ſo poor and mean, as to be haughty to any body that is in your ſervice.

Never uſe any harſh language: It ſhould never come out of the mouth of a delicate and polite perſon. Servitude being ſettled in oppoſition to the natural equality of mankind, it behoves us to ſoften it. What right have we to expect our ſervants ſhould be without faults, when we are giving them inſtances every day of our own? Let us rather bear with them. When you ſhew yourſelf in all your humours and fits of paſſion, (for we often lay ourſelves open before our ſervants) how do you expoſe yourſelf

yourſelf to them? Can you have any right afterwards to reprimand them? A mean familiarity with them is indeed ever to be avoided; but you owe them aſſiſtance, advice, and bounties ſuitable to their condition and wants.

One ſhould keep up authority in one's family, but it ſhould be a mild authority. We ſhould not indeed always threaten without puniſhing, for fear of bringing our threats into contempt; but we ſhould not call in authority till perſuaſion has failed. Remember that humanity and *chriſtianity* put all the world on the ſame foot. The impatience and heat of youth, joined to the falſe notion they give you of yourſelf, make you look upon your ſervants as creatures of a different ſpecies; but how contrary are ſuch ſentiments to the modeſty that you owe to yourſelf, and the humanity you owe to others!

Never reliſh or encourage the flattery of ſervants, and to prevent the impreſſion which their fawning ſpeeches, frequently repeated, may make upon you, conſider that

that they are hirelings paid to ſerve your weakneſſes and pride.

If by misfortune, daughter, you ſhould not think fit to follow my advice and precepts, though they be loſt upon you, they will ſtill be uſeful to myſelf, as laying me under new obligations. Theſe reflections are freſh engagements to me to exert myſelf in the way of virtue. I fortify my reaſon even againſt myſelf; for I am now under a neceſſity of following it, otherwiſe I expoſe myſelf to the ſhame of having known it, and yet of being falſe to it.

There is nothing, my daughter, more mortifying than to write upon ſubjects that put me in mind of all my faults; by laying them open to you, I give up my right to reprimand you: I furniſh you with arms againſt myſelf. And I allow you freely to uſe them, if you ſee any vices in me inconſiſtent with the virtues that I recommend to you; for all advice and precepts want authority when they are not ſupported by example.

A TREA-

A TREATISE ON

FRIENDSHIP.

IN all ages of the world, *friendſhip* has been eſteemed one of the greateſt bleſſings of life. 'Tis a ſentiment that is born with us; and the firſt emotion our hearts feel, is the deſire of attaching themſelves to ſome other heart. But notwithſtanding this, the want of a true friend is, and ever has been, a general complaint; and the world, from its beginning, has hardly been able to furniſh us with inſtances of three or four perfect friendſhips. Since the whole world is ſo ſenſibly convinced of the charms of friendſhip, how is it that every body does not agree in the common intereſt, and determine to enjoy it? this, alas! is one of the unhappy effects of the general blindneſs of human nature: Wiſdom and truth, if we would permit them, would

would ſoon open our eyes to our own welfare, and teach us that our true intereſts are the firm attachments of our minds to virtue, and that virtue will inſure us all the pleaſures of friendſhip. Let us examine then, what are the charms and advantages of friendſhip, that we may be animated in the purſuit of it; what is its true character, that we may be aſſured we perfectly know it; and what are the duties of it, that we may be inſtructed to fulfil them.

The advantages of friendſhip ſufficiently ſpeak for themſelves, and all nature agrees in declaring them the moſt deſirable of all pleaſures. Without friendſhip, life has no charm: Man is created full of wants, and when he comes to examine his own heart, he finds there a void which friendſhip alone can fill up. The ſoul is naturally ever diſturbed, unquiet, and uneaſy, and knows no repoſe but in the boſom of a friend. One of the antients has elegantly obſerved, that love is the child of poverty, and of the god of riches; of poverty, becauſe it is ever deſiring; and of riches, becauſe it is profuſely

profuſely liberal. And may we not with great juſtice affirm, that friendſhip is of the ſame family? When it is lively, it is ever deſiring, and earneſtly expecting, the proper ſentiments in the heart it is engaged with; the tender and more delicate ſoul feels more ſenſibly the wants of the heart, than others the ſevereſt neceſſities of life; and ſurely the generous nature of true friendſhip juſtly demands its being called the child of the god of riches, ſince it cannot exiſt while thoſe it calls its friends want any thing it can beſtow. Senſible ſouls burn to unite themſelves to others of the ſame delicate turn, and the heart, being formed for love, is not in a ſtate of life when it cannot love and be beloved. Give men all the abundance of riches, titles and honours, and deprive them at the ſame time of all friendſhip, and all the bleſſings of their lives muſt vaniſh. Love is infinitely inferior to friendſhip; the more thinking people, while they are eagerly purſuing the latter, as ſtudiouſly avoid the former; the ladies out of reſerve, the men for fear

of

of an unhappy choice. People are pleaſingly allured to the pleaſures of friendſhip, and forcibly hurried on to the joys of love. Friendſhips are often eſtabliſhed on the inquietudes of love, and theſe are ever of the more delicate kind; all the tendernеſſes of love are found in their higheſt degree in true friendſhips. Friendſhips in their firſt ſtage are however very ſubject to illuſions: The novelty of the enjoyment promiſes largely, and every thing that the moſt ſanguine expectations can flatter us with a proſpect of, is held as certain and of the higheſt value. This dear illuſion throws a miſt before our eyes, and ever carries us much beyond the bounds of reality. Every thing valuable and agreeable is ſeemingly ſeen in the perſon we intend for a friend; and the ſtrength of imagination, which is always the ready ſervant of the heart, gives the beloved object every qualification that it wants, and we even love our friend more for theſe imaginary, than for his real virtues.

Friendſhip

Friendſhip has a thouſand natural ſympathies, a thouſand inviſible chains, which bind us one to another, and needs no aſſiſtance of oaths or proteſtations of fidelity; we believe even before we hear, and agree to every thing before it is ſpoken. Montaign, when he declares his own ſentiments in regard to this ſacred tye of ſouls, with one of his friends; 'We ſought one another, ſays he, and loved even before we met, and the whole power of friendſhip animated our ſouls the moment that we ſaw one another; we immediately found ourſelves ſo mutually bound, ſo known, ſo united, ſo obliged to one another, that nothing in the womb of time could make us more dear to one another than we were at that moment;' and when I would aſk myſelf whence comes this ſudden joy, this eaſe, this happy repoſe at ſight of a ſtranger to me, I can only anſwer, that 'tis becauſe you are you, and I am I, and both are more amiable to one another than I have words to expreſs.

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All the true pleaſures of love are enjoyed in friendſhip. The charms of an unlimited confidence in one another; the joy of laying open one's whole heart to a friend, and letting him read there all our thoughts, and even all our follies, for no reſerve is to be allowed in friendſhip; the joy of paſſing the tedious hours of travel with a friend, are only known to thoſe who have ſouls capable of ſuch refined delights; and they alone can feel how ſwiftly even the heavier hours of life paſs off in ſuch ſociety.

How ſweet a reſource, what a ſafe aſylum does friendſhip afford the happier part of the ſofter ſex; by this they ſhun the wiles of faithleſs men; men who are ever falſe, inconſtant, and deceivers; and how great is the advantage of knowing where to have unbiaſſed and unprejudiced advice and council: The wiſeſt of us want at times a friendly inſtructor; 'tis idle to depend on our own judgments in all things; our paſſions ever bias us to their own ſide; and how great then is the advantage of

having a ſecond ſelf, a ſelf, unactuated by ſuch paſſions, who can direct the proper courſe.

The antients were well acquainted with all the bleſſings of real friendſhip; but they ſeem to have refined it into mere idea: The portraits they give us of it being ſuch as nature cannot have come up to. This is a blamable refinement, and when men plan out for themſelves perfect models inſtead of natural examples to act by, they delude themſelves; and finding human nature unequal to ſuch attempts, treat the whole happineſs as a chimera, a mere imaginary good; this is being very falſe to our own intereſts.

A perfect equality muſt be kept up between friends; when we are above the obligations of friendſhip we loſe all its advantages: Friendſhip is a ſociety, a ſtate of commerce, where there are indeed innumerable reciprocal engagements; but where we account none ſuch, and where we are above the ſordid expectations of returns, and where the happieſt perſon is he who

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can make himſelf the greateſt creditor; we are to divide our fortunes with a friend; our riches and our credit, our cares and ſervices, are to be ever at his diſpoſal, and all things but our honour muſt be his. I bluſh to think of the poor ſpirit of the preſent age, which would teach us to think that giving up all things to a friend is the utmoſt token of friendſhip; there are many proofs of a true friendſhip infinitely ſuperior to that. The utmoſt advantage of friendſhip is to find in a friend that model of virtue and perfection to which we ought to attempt to arrive; and as our utmoſt wiſh is, to be the love and eſteem of our friend, the utmoſt proof of friendſhip muſt be, to imitate with that view thoſe virtues, and endeavour to make ourſelves worthy of that eſteem.

Seneca recommends to his friend to chuſe out ſome one of the beſt and wiſeſt men of the times for a model, always to act as if in his ſight, and ever to give him a true account of all his actions. This may be the means of gaining us a friend worthy

of that name: Our own good ought ſurely to be a near concern to us; nothing can be of greater tendency to bring us this, than a valuable friend. Vice can never be allied to virtue, and ſuch a friend cannnot ſuffer one to remain in follies, or in weakneſſes. We cannot love the ſight of what we are hourly judging and condemning; and one ought to be well aſſured of one's own heart before one dares to offer at a valuable friendſhip. It was a remarkable ſaying of Pyrrhus, "ſave me from the judgment of my friends, for I have no "fear of any other perſon." And Pliny, when he had loſt a friend, laments, that "he fears he ſhall fall back out of the "paths of virtue, for that he has loſt "his director, and the guide of all his ac-"tions." True friendſhip indeed neceſſarily requires of us to be virtuous, ſince it cannot exiſt any where but where virtue is; and we muſt follow the dictates of the one, as the only means of preſerving the other. We find in friendſhip therefore the aſſurance of good council, the emulation

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of worthy examples, the leſſening of our ſorrows by dividing them, and relief in all our occaſions and neceſſities, which comes unbought, and even unaſked. Theſe are the genuine characters of true friendſhip, and by theſe we may always know it.

The firſt and greateſt qualification we are to ſeek for in a friend, is virtue; as it is this alone which can aſſure us that he is capable, or that he is worthy of it. 'Tis vain to hope that friendſhip can be laſting where it is not well founded. But, alas! the friendſhips of the preſent age are not founded on our affections, but on our wants; and the true and ſolid union of hearts is not regarded in theſe aſſociations, and therefore we ſee them uſually diſſolved as ſoon as made. Breaches of friendſhip are always true cauſes of ſelf-accuſation, ſince they cannot happen but by the fault of one of the perſons, and each is liable to the cenſure of being guilty. Nothing can indeed be more blamable than the common friendſhips of the times; people make them without exa-

mining the merit of the perſon they ally themſelves to, and conſequently break off without deliberation. Chuſe a friend from among a thouſand common acquaintances, and be circumſpect in that choice, ſince all depends upon it; all the future happineſs of friendſhip can be only expected from this, and nothing can be more unhappy than falling into ill hands in ſuch engagements, and being reduced either to the neceſſity of the ſhame and confuſion that muſt attend a breach of friendſhip, or to remain bound by that ſacred chain to one who does not deſerve it. We muſt with the utmoſt attention inform ourſelves of the character of the perſon with whom we are about to make an alliance of this kind, ſince that act gives the public our own picture; and whatever is the character of our friend will aſſuredly be alſo our own. We ſhould tremble if we conſidered what we are doing when we engage in a league of friendſhip. Would any one be valued and eſteemed in the world? let him be ſeen with thoſe who are

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eſteemed and valued; and therefore let him well conſider firſt the character of ſuch as he intends to make his friend. The firſt mark we can have of any one's being worthy our friendſhip, muſt be, that he is virtuous; and the next, that he is free from any violent paſſions. The ambitious ſoul can never taſte the ſweets of friendſhip, much leſs, that which is already poſſeſſed with another tender paſſion, love. Love deſtroys all the life and brilliance of friendſhip; that is a turbulent, a reſtleſs, and eternally uneaſy paſſion; friendſhip an equal, an uninterrupted pleaſure: Love gives the ſoul the joy of a drunken debauch; violent, but always followed with uneaſineſs: Friendſhip is a rational delight, and is ever the ſame, nothing can diſcompoſe it, nothing can deſtroy it, but it is the deareſt food and pleaſure of the mind. Friendſhips, where a perſon of merit is the object, fill the whole ſoul, and leave no room for any other paſſion. Love is too narrow in its bounds, it gives its cares, its fears, its wiſhes to the beloved object; but

it has no more to give. Friendſhip has all the ſtore of real pleaſures in its diſpoſal, and is itſelf the valuable reward of virtuous and well founded love; but common love affairs are paſſions too low, to direct us in the road to it. The trifling fluttering herd who make up the crowd of lovers, are no objects for the higher joys of friendſhip. Though we are to give to a valuable friendſhip more laſting foundations than a mere idle liking, and a mere ſenſibility of it, yet where theſe lighter inducements are wanting, we are never ſo ſtrongly biaſed to ſolicit it. The ſoul is never indeed firmly united to another, unleſs the heart has its ſhare in the pleaſure; and it is to virtue, a ſimilitude of ſentiments, and a mutual liking of the heart that we owe all the noble inſtance of friendſhip hiſtory affords us. Montaigne, who has ſo delicately and livelily given us his ſentiments of friendſhip, tells us, "that "he was ſtruck with the perſon of his "friend, as a man with that of the woman "he adores." He was in the proper ſtate

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to receive all the joys of a refined friendſhip, diſengaged from all paſſions, devoted wholly to reaſon, and had no room for any other joy than that of amity. People juſt recovered from the more turbulent paſſions, and who ſenſibly feel the trifling value of ſuch attachments, are of all others in the propereſt ſtate to become friends. Thoſe who are unaffected by the thouſand idle pleaſures of the world, are alſo of the proper turn for friendſhip; for theſe, when united in a proper band, though they have no cares, and almoſt no deſires of their own, never fail to be ſincerely affected with all that relates to their friends, and have all their faculties at liberty to be engaged in their ſervice. Human life can never be in ſuch a ſtate of independance, but that we may be of aſſiſtance to one another; but theſe ſervices ought to be the fruits of friendſhip, not friendſhip the effect of theſe ſervices: There ought alſo to be in friendſhips, a ſimilarity of ſentiments, of ages, and even of the deſires. Perſons in the higheſt rank of public life, drunk with

their good fortune, and wild with the favours of a proſperous fate, are no proper objects of friendſhip: Kings never can know the joys of this ſacred charm, ſince they find a thouſand reaſons daily to believe that 'tis the king, and not the man, that is the object of the attachments of their warmeſt votaries. And for this reaſon I would never wiſh for ſovereigh power, which muſt be too great a load for the human ſoul, as it can never be lightened by the offices of a friend.

Ageſilaus was perhaps the only king who was ever puniſhed for knowing how to make himſelf beloved. The greateſt and moſt deſireable of all ſovereignties muſt be, that of reigning in the hearts of men, but this is leſs regarded; people in place apply all their thoughts to gaining riches, not to gaining friends: And where among them ſhall we find that man, who ſtudies to gain the hearts of worthy men by benefits, who ſeeks the virtuous and diſtreſſed, to make his power a bleſſing by relieving them, and prepare himſelf in the grateful heart

heart of a virtuous friend, that dear aſylum, that only refuge he can value in the day of his diſgrace. The greater part of the good things we can acquire, are for the ſervice of others. The friendſhips benefits procure, are the moſt valuable part of them to us: But theſe we muſt ever remember to make with perſons of ſtudied ſentiments and practice, for there is eternal hazard in entering into friendſhips with perſons of irregular lives.

We may ſee from this that all the virtues are neceſſary in order to form a perfect friendſhip; and when this is formed, a calm retreat is the only ſcene to cultivate it in: Solitude is the friend of wiſdom, and it is within ourſelves that peace and truth inhabit. One of the great writers of antiquity has obſerved, that, it is the genuine character of a perfect ſoul, that it knows how to live well with itſelf; that it is ever calm in its retirements, and can furniſh itſelf with all its wants of pleaſure. Friendſhip demands the poſſeſſion of the whole ſoul; and in retirement, this is more natu-

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ral and neceſſary; in other places we are more with others than with ourſelves. The wiſe can ever eſtabliſh a peace of mind for themſelves, and can even communicate it to others. Seneca recounts it as an acquiſition of the utmoſt conſequence, that he had learned how to be a friend to himſelf. He who can live well with himſelf, can always live well with others. The eaſy and peaceful diſpoſition of thoſe who know how to enjoy retirement as they ought, diffuſes itſelf over all they meet with when they come into the world. Retirement is the ſafeſt guide of innocence, and beſt ſhews us the neceſſity as well as the value of friendſhip: When we eſteem a friend to the proper pitch, we learn to place all our glory, all our deſires, in the acquiring his eſteem: If we are happy, we know no reliſh of that happineſs but in the ſharing it with him; and the poſſeſſion of every good becomes inſipid to us without this loved ſociety. Youth, up to a certain period, is no proper time of life for the pleaſures of a real friendſhip: We daily ſee innumerable young people who

who call themſelves devoted friends, and even delude themſelves into a belief that they are ſo; but the band of union among theſe is their pleaſures, and their pleaſures are too trivial chains to bind a noble friendſhip. Seneca addreſſing himſelf to his friend, congratulates him on that ſeaſon of his life being over; you are of an age, ſays he, when the violent and diſturbing paſſions are quenched, and have now none but the ſoft, the equal, the agreeable; we therefore may enjoy the nobleſt pleaſures of ſacred amity.

The things then which can render friendſhip more ſure and laſting, are virtue, a retirement from the world, a love of ſolitude, a purity of manners, a life which we can give up to wiſdom and to ourſelves, an elevated ſoul, (for there is a delicacy and an higher taſte in perfect amity, than vulgar ſouls can reach) but beyond all theſe, a perfect integrity of heart. The uprightneſs of the heart is more immediately neceſſary to friendſhip, than the charms of converſation. Wit may pleaſe, but

but 'tis the honeſty and ſincerity of the heart alone that can fix the band of union. Thoſe who are engaged in love, can by no means be eſteemed worthy the joys of friendſhip; they flatter themſelves that they already know the utmoſt bounds of it; and the virtuous mind, the moſt, the only deſirable object of perfect friendſhip, is the laſt that is drawn into that temptation. The covetous are wholly incapable of ſo noble a ſentiment. Friendſhip is equally rich in both its profeſſors, and avarice finds here an unſurmountable obſtacle to engaging in ſuch union. Avarice choaks up and deſtroys all the generous ſentiments of the ſoul: There is no one virtue which it does not rob us of, and it is peculiarly incompatible with true friendſhip, in which we muſt give without the ſlighteſt proſpect of return. There are properly three ſtages in all friendſhips; their beginning, their duration, and their end. As all beginnings of friendſhip are full of generous ſentiments, and a warm imagination, and there is always in this

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ſtage a great deal of illuſion, the firſt moments of friendſhip are altogether gay and joyous: But uſually after this, the high reliſh which novelty gave the feaſt, being over, the imagination deadens a little by habitude; the illuſion diſappears, and we are left to keep up the ſacred tie of amity by what we find in reaſon only; which, though a valuable, is but a barren virtue in this reſpect. In friendſhip as in love, we ſhould not be laviſh in our enjoyments at firſt; but regulate them with a proper œconomy, ſo as to make them laſting. It will eaſily be aſked, why muſt we deny ourſelves the full enjoyment of ſo innocent and lawful a pleaſure? the reaſon is plain; friendſhip being one of the greateſt bleſſings of life, 'tis our intereſt to render it, if we can, as durable as life itſelf: We feel the preſent, and we paint to ourſelves in imagination the future: Friendſhip exiſts in both theſe ſtates, and animates both kinds of ſentiments, giving us the utmoſt preſent joy, and the moſt pleaſing expectations of the future: But as all human

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ſenſibility fades by degrees, and the moſt guarded hearts can by no means engage to keep up for ever the brighteſt flame of a beginning friendſhip, it muſt be allowed they may be ſometimes inconſtant, but they can never be unfaithful. The high reliſh of the entertainment will in time wear off, but the remembrance of the engagement muſt, in the generous heart, remain for ever; and we are left only to lament that we had once a happineſs which would at length fly from us.

Would we preſerve our friendſhips to a longer date, let us give them a more laſting foundation: A juſt eſteem, founded on the knowledge of the virtues and merit of a friend, can never decay; and that band which was alone the tie of love, may be taken off from friendſhip; that is wiſe and cautious, that examines firſt what is the thing it means to love, and fixes its engagements on the virtues of the perſon it allies itſelf with; as theſe alone are worthy to be beloved, and are what render their poſſeſſion lovely.

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When a worthy and a proper choice is thus once made, it muſt be fixed for ever, and will regard its other ſelf not with a light and variable affection, but with a rooted love; And when the natural inconſtancy of the human mind, no more allured with the novelty of the object, would let the ſhort-lived fire be quenched, juſtice will interpoſe and preſerve the veſtal flame for ever. We muſt never ſuffer ourſelves to know the weakneſs of our friends, much leſs to reveal them. We are ever to revere the name of friendſhip: But as it was given us as the aid, the friend, and nurſe of virtue, not the companion of vice, we muſt be bold, and tell our friend when he is in danger of falling: If he perſiſt, we are to arm ourſelves with all the force, that the prudence of our advice, and integrity of our intentions can give us; and even venture to diſpleaſe in the cauſe of truth. All that we urge muſt however be ſoftened according to the occaſion, and all the while that we

we are thus admoniſhing in private, we muſt defend in public the character of our friend, and not ſuffer if poſſible the breath of ſuſpicion to blow on it. If it be aſked, what are the limits of friendſhip? what the utmoſt we may do for our friends? The anſwer is, that religion and honour ſet the only bounds to friendſhip: The firſt of theſe is an eternal obligation; but for the other, though it be a law, yet there are many things which a delicacy of ſentiment would not let us do for ourſelves; which, however, nice as it is, it may permit us to do ſo for a friend: Beyond theſe there are no bounds to friendſhip; but every other conſideration is to be freely ſacrificed to it. Diogenes has long ago obſerved, that when he borrowed of his friend, he did but aſk for his own money, and a perfect confidence of this kind is a mutual good to both ſides. Superiority can never be allowed in friendſhip: And if one is highly above another in virtue, wiſdom, or the goods of fortune, he is to know no pride from that, but all things

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are to be made as common as their nature will permit, and friendſhip muſt maintain the perfect equality. May we ever venture to entruſtwith another the ſecrets of a friend? This is too plain a queſtion to admit a doubt in its anſwer: The ſecret is anothers, and is merely depoſited with us. What right then can we have to depoſit it with another? or how can we have any power over that which is not our own? let us finally enquire what is the proper behaviour when we find a friendſhip begin to deaden or to alter.

We are to conſider that we were but men when we made the alliance, and are not to imagine ourſelves above the foibles of human nature. If two perſons would have a friendſhip ſubſiſt long, they are to know that they muſt both paſs over many things they do not like in each other; and he that has the nobler ſoul will pardon and excuſe the greateſt number of faults. One of the antients has juſtly obſerv'd, that we make our friends faithful, by believing that they are ſo, and we naturally give a friend occaſion to commit a fault when we let him

him ſee we think him capable of doing ſo. The common friendſhips will not permit their profeſſors ever to acknowledge they have been in fault; the more refined ones teach theirs to confeſs that they continually are ſo; theſe, glad of an opportunity of ſparing their friend, gladly give him the pleaſure of pardoning them, even when himſelf has been to blame; and have a great joy in excuſing him from the confuſion and neceſſity of being pardoned. But before a friend expects to bring another to that criſis, he ought to be firſt aſſured that he has a ſoul open and fearleſs enough to dare to contemplate his own faults, and even to confeſs ſuch as he has never been guilty of. If it is neceſſary for the intereſt of a friend that we ſhould guide, counſel, and direct him; this muſt be done with a very light hand, and he muſt by no means be made ſenſible of the neceſſity of it. Nothing is ſo incompatible with friendſhip as pride, and nothing ſo injurious to it as ſeeking to accuſe, and glorying in convincing, a friend. 'Tis

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a ſort of triumph every time ſuch a one finds his friend in an error, and every conviction of it heightens that ſuperiority in one party, which can by no means ſubſiſt where there is true friendſhip. Let every friend avoid all occaſions of being diſpleaſed, and be cautious, in all explanations, to avoid uſing harſh terms: Many of theſe there are which can never be uſed by a friend, and which leave indelible ſcars in the heart of the perſon they are ſpoken to. If ever you find yourſelf grow warm, be cautious of yourſelf; paſſion always robs the throne of juſtice: There are ſome however who never have one fault, but they have a hundred, as they never get into an ill habit but they know not where to ſtop in it: Theſe ever puniſh you with their vices, and never can be brought to pardon. When they are faulty, you are not to ſuppoſe you can convince them of it; their very underſtanding is the ſlave of their injuries; theſe are not to be reproached, but if you would puniſh ſuch, and revenge yourſelf with a dignity

dignity becoming the ſentiments of friendſhip, be more than ordinarily circumſpect and wary in your own conduct, and ſearch every occaſion of doing them a pleaſure, for 'tis not your words but your behaviour that is to reproach them. However ready love may be to hide our weakneſſes, there are certain moments ſacred to truth, and in which truth will appear. If we are unhappy enough to come to a breach of friendſhip, all the joys it before gave us are at that inſtant to be forgot; and that friend who does not think himſelf ſufficiently repaid for any benefit by the pleaſure of doing it, has conferred no benefit at all, but has ſold his good offices to one who had a right to claim them as a due. Friendſhip ought to give us wings to the aſſiſtance of a friend, and no conſideration ſhould be able to make us think we had done, or could do too much for him. If we have made an ill choice, we have no right to break through it; but 'tis our duty to maintain the ſacred laws of amity even with ſuch, and feel this as a puniſh-

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ment inflicted on ourſelves for our inconſiderate engagements. Breaches of friendſhip are ever attended with their troubles; yet when we have done every thing in our power, it is ſometimes to no purpoſe, from our having to do with people who will never ſee us but through the glaſs of their own diſtaſte. Nothing is more unhappy than to have ſuch ill-turned ſouls to deal with, who have ever ſpirit enough to ſupport themſelves in their errors, and who are determined that whatever you do ſhall have no other reward than their diſlike. When we have to do with theſe, we are not to make it our triumph to convince them, but to conquer ourſelves, and to find our peace and conſolation in our own innocence.

If breaches in friendſhip cannot be avoided, we are not to ſuppoſe that from that moment all our engagements are diſſolved; there is ſtill much due to the remembrance of a former friendſhip, and theſe are obligations in which the generous mind only can behave as it ought. The world

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is never to be made the judge of your wrongs, nor ſhould a ſyllable even be dropped on the ſubject, unleſs immediately neceſſary for your juſtification; and even in that caſe, we are never to be too ſevere in the accuſation of a friend. 'Tis an ill ſight for the world, and an unhappy accident for any one to have a public breach of friendſhip with another: When you are in ſo unfortunate a ſituation, conſider that all the world have their eyes upon you; and that all your judges are your certain enemies, either from the ignorance of your merit, or from their envy of it, if they know it, or from the natural love of defamation, which has been in all ages but too general. Whatever has been entruſted in confidence of friendſhip, can never be with honour or honeſty revealed: This is to be eſteemed a pledge of an antient friendſhip, and you owe to your own credit the careful preſervation of it; and what was in the times of friendſhip a debt to your friend, is now one to yourſelf. All the world knows how they ought to conduct

duct themſelves while they feel the benefits of amity; love and gratitude will then prompt them to all they ought to do; but in the unhappy breaches of it, duty, reaſon, and a true knowledge of ourſelves, alone can teach us how we are to act. Very few people have the leaſt government of themſelves in their anger; and we ought ever to ſtudy what may be the event of the actions of our friends, as well as ourſelves. Whatever reluctance we may have in the time of friendſhip to think of the breaches of it, 'tis however a neceſſary conſideration, ſince it is a ſtate we may all be called upon to act in; and we are to remember, that the moſt agreeable friend may have ſomething in his temper that may threaten at ſome time a breach; this we ſhould be guarded againſt; but theſe are thoughts we ſhould not dwell upon, ſince they tend to wound the moſt perfect friendſhip.

Many may imagine that friendſhip reaches no farther than the grave, and that after the death of a friend we can have no

obligations to fulfil, few having hearts ſuſceptible of friendſhip for the dead. But notwithſtanding that the nobleſt funeral ſolemnity is the tears of virtuous friends, and the hearts of ſuch is the moſt glorious of all ſepulchres, yet the living friend is not to ſuppoſe that thoſe tears, which he beſtows as much upon himſelf as on the dead, can acquit him of his vows. No, there are duties yet remaining to their remembrance, their fame, their honour and their family. They ought to live in our hearts, by the warmeſt ſentiments of reſpect and honour; in our mouths, by their praiſes; and in our memory, by our conduct, and the imitation of their virtues.

Notwithſtanding that I have given my ſentiments freely in regard to the breaches which it muſt be expected will ſometimes happen in friendſhip, let me not be accuſed of the Machivilian policy, of living with a perſon I love, as if I knew I ſhould one day hate him: No, thoſe who know me, well know I have not a heart actuated by ſuch ſubtle maxims; that I wholly give

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up my ſoul to friendſhip, and have not the caution to diſtruſt my friends; and moſt, who think in the vulgar road, judge me the dupe of all who call themſelves ſuch. The rules of prudence I have collected here, have never yet reached my own heart, but the cuſtoms of the world, and the little I have ſeen, have inſtructed me, that even in the beſt founded, and the moſt worthy friendſhips, we ought to have a fund of conſtancy and virtue, to enable us to bear their loſs.

If it be aſked, whether friendſhip can ſubſiſt between perſons of different ſexes, I anſwer, that ſuch friendſhips are very ſeldom ſeen, and very difficultly kept up; but when they are, they are of all others the moſt charming: It is of all the moſt difficult, becauſe it requires the greateſt ſhare of virtue and of reſervedneſs: Women who have no other than the common notions of love, are by no means worthy of it; and thoſe men, who have no expectations from women but what their ſex inſpires, and who do not conceive that wo-

men have thoſe charms in their heart and in their underſtanding that are infinitely ſuperior to beauty, can have no pretenſions to ſuch a friendſhip. In theſe, as well as in other friendſhips, we muſt ſeek to unite our hearts by virtue and by perſonal merit; and there have not been wanting indeed ſome inſtances, where ſuch engagements as have been begun for love, have ended in the moſt valuable friendſhip. Every woman who is faithful, and keeps ſacred the virtue peculiar to her ſex, may flatter herſelf with the expectation of this invaluable bleſſing; friendſhip being the proper reward of virtuous love: But as love is too often managed in the politer part of the world at this time, there is, alas! but little reaſon to hope it, theſe engagements uſually terminating in breaches; and thence bring ſhame, the certain attendant on vice. Women who oppoſe their duty to their love, and who offer the charms and ſentiments of friendſhip, if in other reſpects they have the ſame merit as

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can be expected in the men, are truly qualified for ſuch a delicate union: And this kind of friendſhip is the moſt tender and refined. This will be ever enlivened with a vivacity and ſpirit that cannot be kept up between two perſons of the ſame ſex; and the accidents which are the common bane of friendſhip, the faults which generally diſſolve them, ſuch as envy, and the ambition of excelling in the ſame qualifications, have no exiſtence in theſe alliances. Women are ſo unhappy, that they can never place an abſolute dependance on one another's friendſhip; the natural foibles to which they know each other to be prone, form an unſurmountable obſtacle, and their friendſhips are always formed from neceſſity, never from choice. The delicate ſenſibility nature has allotted to the ſouls of women, muſt have an object, and with thoſe who have denied themſelves the painful pleaſures of love, this is all left for friendſhip's milder joys: Here the man bleſſed with their

eſteem, may find a moſt valuable amity. The female breaſt, which has never been ruffled and diſturbed by love, is ever tender, and delicately ſenſible in its friendſhips; and it muſt be acknowledged in regard to the ladies, be it either to their honour or to their ſhame, they always feel very deeply what they profeſs in earneſt. Men ſpeak often from the fancy, women always from the heart; and nature having bound the two ſexes together by inviſible bands and alliances, both find every thing in their hearts prepared for friendſhip. The works of nature are of all others ever the moſt perfect; and thoſe wherein that great agent has but a ſmaller ſhare, are never without their jarring parts. In friendſhips between man and woman, where love has no ſhare, we naturally feel the whole to be the work of this admirable agent; and we hourly find the ſecret bands, the natural ſympathies, and all that unſurmountable inclination ſhe has implanted in us toward one another.

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This moſt deſirable bleſſing can only be the reward of merit; but we are, when poſſeſſed of it, to be ſtrongly on our guard againſt ourſelves, leaſt what at firſt was virtue, end in paſſion.

A TREATISE ON OLD AGE.

MAN has had, at all times, every neceſſary aſſiſtance given him for perfecting his reaſon, and inſtructing himſelf in that greateſt of all knowledge, the method of attaining true happineſs in all the ſtages of his life. Cicero has written an expreſs treatiſe on old age, to inſtruct himſelf how to behave well in the laſt ſcene of life, and how to part with it as he ought. But in all that has been done of this kind, it is man only who is taught, man only who is cared for, while woman, weaker woman, is in all the ſtages of her life left to herſelf. In her youth, her education is too ſlightly regarded; there is no care taken of her for the reſt of her life, and no defence or rule given for her conduct in old age. Hence women, in general, too often live without

without reflexion, and without any conſideration of their proper character. In youth, they are vain and thoughtleſs, and in age, weak and abandoned. Unhappily for us of this weaker ſex, we arrive at every ſtage of life without the knowledge either how to improve or enjoy it, and till it is paſt we never know the uſe we ought to have made of it. But as this knowledge is too late, and diſſatisfactions of this kind cannot redeem what we have loſt, all our wiſdom muſt be how to employ the remainder. Reflexion of the paſt, muſt now give us leſſons for the future: And when we are arriving at the time of life in which our moſt valued enjoyments leave us, let us at leaſt find, for the future, in our reaſon, the value of the loſt years.

All the world dreads old age; we look on it as a time of life devoted to diſſatisfaction and pain; and from which all the agreeable amuſements of life are fled. Every one is a loſer in approaching to age, and the women greatly more ſo than the men, becauſe their chief advantages conſiſt in

exterior charms, and time ever unmercifully deſtroys theſe, and leaves them, at length, wholly diveſted of them. The occaſion of this unhappy fate is, that with women in general all their advantages are but of the ſame duration with their beauty; but let us conſider in time, whether it may not be poſſible to replace theſe, when they decay, with others not leſs valuable; and as there is no advantage ever ſo ſlight, but it may be of ſome value in the hands of one who knows how to improve it, let us then turn to what account we may the time of age itſelf, and conſider how we may improve that laſt ſtage of declining life to our intereſt and happineſs.

Let us conſider what are the duties of old age; remember the reſpect and reverence that it meets from others, and call together all the advantages that may be made to attend it, that we may learn rationally to enjoy it.

Life does not conſiſt, in reality, in the time that paſſes, but in the uſes we make of that time. We ought therefore to lay down a certain

a certain plan of actions, and when that is rationally laid, never to ſwerve from it; ſince changing our conduct and ſcheme of life, is, in reality, no leſs than cutting ſo much of it away, which that change has rendered uſeleſs. Our thoughtleſs conduct may eaſily reduce our lives to much leſs than their natural ſhortneſs; and a regular and uniform conduct is of equal power to lengthen them.

The reflexions, dear daughter, which ſerve my turn to day, will one day be for you; and let me therefore enjoin you, child, to prepare for an old age of happineſs, by a youth of innocence. Conſider that the flower of life is but a ſmiling ſeaſon, which you are ſoon going to change, and that all the graces of youth will leave you, and take even health in ſome meaſure with them: Old age muſt come to furrow your yet ſmooth cheek with wrinkles, and however young you are, conſider that that which makes ſuch inceſſant haſte, will ſoon overtake you.

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As age approaches, you muſt expect the evils and infirmities common to human nature, and that the body and the mind itſelf, muſt both find themſelves impaired after a certain period. Montaigne affirms, that old age impreſſes more wrinkles on the mind than on the face. Our paſſions are our conſtant attendants thro' all the periods of our lives, and ſeem the ſeveral different ſtages thro' which we are neceſſarily to paſs in the courſe of our journey. The hotter paſſions, as Montaigne obſerves, lead us on to the cold ones; and melancholly reflexions are the fruit of old age, that obliterates from out our hearts the ſources of all delight and pleaſure; it gives us a diſtaſte of every thing in poſſeſſion, and a dread of every thing in futurity, and renders us, in ſhort, inſenſible to all things but to pain.

Theſe are evils common alike to both ſexes; but beſide theſe, others there are, peculiar to the women only; and theſe, as they are of a different turn of life, have their different pains and uneaſineſſes to ſuffer, and their different proper ſchemes of conduct.

Women

Women in general are either gay and gallant, or grave and virtuous. Theſe are the two general characters of the fair ſex, and theſe are varied into a thouſand differences, and have a thouſand greater and leſſer degrees in each. Thoſe of the ſofter ſex, who are born without the natural eaſy tenderneſs of ſoul, and without many charms, and who have paſſed thro' the firſt ſtages of life without either giving or receiving any warm impreſſions, have all the pleaſures of a tranquil and uniform life, and theſe loſe much leſs on the approach of age, than thoſe who have been capable both of giving and of receiving the tenderer ſentiments; yet they have their ſhare of ills to combat, and of imperfections to get the better of in their later hours, and are eſpecially to guard themſelves againſt an uneaſy melancholy.

We naturally become enemies to thoſe pleaſures which we can no longer enjoy ourſelves, tho' we earneſtly deſire them; but theſe we ought by no means to condemn in others. One great care in the different

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ſtages of life ſhould be, to chuſe properly our pleaſures or amuſements; for many things which are innocent and allowable in one period of it, become indecent in another.

Avarice is alſo one of the great weakneſſes of old age: When every thing begins to fail us, we are very eager to lay hold of ſomething that may ſtay with us, and then ſeize on riches as our ſupport. But would our prejudices let us reaſon juſtly on this point, we ſhould find that we have now no uſe for hoarded treaſures; and that money may at this time procure us much more pleaſure in parting with it chearfully, as we ought, than in thus unſeaſonably guarding and hoarding it up.

But to return to the more gay and gallant part of the ſex. Theſe have much more to loſe as they grow old, and much more to ſuffer in that ſtage of life. But as there are properly ſeveral different ſorts of theſe ladies, they may have all their ſeveral adapted ſchemes to live by.

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For thoſe who have in the former part of their lives regarded nothing, and laughed at the virtues of their ſex, theſe have an infinite loſs to ſuffer in advancing age. Pleaſure, the only band of union between them and the men, begins now to want its reliſh, and the mutual partiality of the men for them, and of them for the men, vaniſh together. But for thoſe who have, more than theſe, regarded their own good, and have joined probity and real friendſhip to the wings of love, they ever, in the extreams of age, are ſtill dear to the men, on the principles of friendſhip, and pleaſure of ſociety; and hence we may learn, that merit is the only laſting band even in theſe engagements. But more than all theſe, the tenderer hearts are ſufferers in age. The ſoul and the inclinations often take different courſes; and a ſtrict regard to one's duty to one's ſelf is often attended by a ſevere repentance. Love revenges himſelf on the fair one who has denyed him what he once pleaded for, and the longer theſe tender

tender ſentiments have holden a woman's heart, the more lively and more ſtrong they grow.

Our paſſions all loſe their reliſh in repeated enjoyments, and the ladies hearts are as ſuſceptible of theſe declines as the mens: There is in woman's life indeed a ſort of criſis, which every one ought to be carefully provided to take care of, as the conduct they follow in that time, fixes their reputation, and the future repoſe of their lives.

Ladies in their youth are ſupported and kept up by the natural warmth of the blood and the imagination; theſe lead them on to every enjoyment, whether innocent or forbidden; and the novelty of every object to them at this firſt ſetting out into life, gives it additional charms. Thoſe who have the advantages of an agreeable perſon, and an accompliſhed mind, enjoy with no ſmall pride the effect their charms have on the men, and ſelf-love is ever extremely gratified by that of other people. What ſovereignty in the world is ſo ſudden, ſo ſweet

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and abſolute, as that of beauty? the majeſty of kings, and the authority of rulers have power only over the body, love commands the very ſoul: There is ſcarce any agreeable woman in the world but has often enjoyed the ſecret ſatisfaction of theſe triumphs.

Every amuſement of life, every delight of the heart, is, at this age, of power to pleaſe us; gaiety of dreſs, public diverſions, and the pomp and parade of ſtate, are all the dear delights of this time of life: The heart is now open to paſſions on every occaſion, and a great part of the fortune of our future lives depends on the uſe of this; and the happieſt events of a whole age to come have often been the effects of one thought in theſe hours.

The heart is the firſt mover in all theſe things; the fancy is at this time ever upon the alarm, and it is a time of great buſineſs, even to thoſe who do not make an ill uſe of their liberty.

All this hurry, all theſe pleaſures, are, however, to leave us at a certain age: And after

ter this, our hearts become of no uſe to us but to grieve. There comes at laſt a time, when it is neceſſary for us to renounce all theſe ſprightly pleaſures, and ſtudy a conduct ſuitable to the dignity of our age: Often we feel that we have at this time loſt all reliſh for pleaſures, and that the amuſements and entertainments of our former hours can no longer charm or divert us: Often at this time alſo, we find that we have loſt our real friends, and that at a time when we can no longer commence ſuch ſweet engagements. The birthright of beauty is love, and the recompence of virtuous love is a laſting friendſhip; and happy is that woman, whoſe gayer years have acquired her only one or two faithful friends. Our misfortune is, that we are ever obliged to leave every ſtage of life, juſt when we have begun to know how to enjoy and uſe it properly; and we enter into another, ſimple and unexperienced: In age, all the joys of youth are forbidden; and looking into one's ſelf, one finds nothing but diſtaſte and inquietude,

infirmities

infirmities of the body, and uneaſineſs of mind: We now feel it neceſſary to diveſt ourſelves of all the tender ſentiments, and in parting with them, we never fail to feel very ſenſibly the chains by which our hearts were united to them.

The looſer part of the world are ready to ſay that devotion is one of the foibles of old age, but aſſuredly it is, on the contrary, our only rational ſupport in this ſtage: It is a proper, a decent, and a moſt neceſſary care; and the yoke of religion, to thoſe who have felt it, is well known not to be a bondage but a comfort.

Let us proceed now to the neceſſary duties of age. In all the ſtages of our lives, there are many duties we owe to others, and many to ourſelves; thoſe to others become doubly neceſſary in old age, and ſince at that time we can no longer give the agreeable reliſh of life and ſpirit to our friendſhips, we ought to ſupply the place of theſe with a double ſhare of the virtues of our time of life. In youth, our principal buſineſs is to think for ourſelves; in

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age, it becomes as neceſſary to think for others: The world is now upon an equality with us, and has no peculiar bias to pardon any thing we do. When we loſe our youth, we loſe with it a ſort of right we had of fooling with impunity, and have no longer the privilege of being to blame, without being ſubject to be blamed for it; we have no longer about us that charm that pleaded our pardon for every thing we did, and the world now judges of us with its common rigour. The graces of youth and an agreeable perſon had charms that covered all our faults, and the errors in judgment are then all pardoned from the conſideration of our inexperience, and are even eſteemed the ſigns of an ingenuous and open temper. In growing old, on the contrary, we are rigorouſly to watch all our words and actions, and regulate them by a certain rule of decency, expected in that time of life: Nothing is more ridiculous than to expoſe in ourſelves a longing to enjoy thoſe pleaſures which nature and cuſtom have now placed out of our reach.

Age

Age, acknowledged, loſes half its vexations; 'tis a fond deſire of concealing it that makes us ridiculous and deſpiſed: It is no eaſy, though a neceſſary, taſk, for women, who in their youth have been amiable, to remember that in their age they are no more ſo: A determinate and regular courſe of life muſt be entered on in this its laſt ſtage. Living as our paſſions and deſires may prompt us, is not living as we ought; and we never indeed do that but when we live as our reaſon dictates to us, ſince, if we would think worthily of ourſelves, 'tis not our paſſions but our reaſon for which we ought to eſteem ourſelf.

Caution is alſo neceſſary in regard to our company, and we are not to ſtudy to join ourſelves with thoſe who are agreeable to us, ſo much as with thoſe to whom we may be agreeable: We muſt chuſe for our companions, perſons of our own time of life, and of our own turn of mind. Public places and public diverſions we ſhould very ſeldom be ſeen in: Nothing is more abſurd

abſurd in thoſe places, than a face whoſe charms are gone; and ſince we cannot adorn, we ought to know our duty, and avoid ſuch places. A lively imagination is at this time ſcarcely deſirable, ſince it gives us too tender a ſenſe for what we have loſt; and nothing is ſo ſweet or ſo deſirable in age, as to be capable of finding happineſs in one's own breaſt: Self-love ſuffers leſs in age than any other paſſion. There are, nevertheleſs, many innocent amuſements no way improper in life's lateſt ſtages; indeed all the ſober and more rational delights are equally permitted to the young and old.

Firſt then, let us conſider what is at this time of life our duty to ourſelves. Our thoughts, our affections, and with theſe our conduct, ought to be different from what they were in youth: We owe to the world at this time, a common benevolence and complaiſance; but we owe the obſervance of innocence and worthy ſentiments to the deference we ought to pay our own cha-

character; for above all things it is neceſſary to pay a proper reſpect to ourſelves: Our own honour and repoſe exact of us, now, to part with ſeveral things, which, it muſt be acknowledged, it cuts us to the ſoul to part with, and which we never knew the value of, nor underſtood how to enjoy, till this neceſſity of quitting them. As we advance in years, our taſte becomes more delicate, and pleaſure and pain both affect us much more tenderly than in youth. Love is the firſt of pleaſures, and the ſweeteſt of all errors; but as we loſe our youth, we find its pains increaſe, while its pleaſures become much leſs affecting; and to the want of this conſideration is owing the unhappineſs of many women, who will enjoy the tender paſſions too long, and carry them to a ſtage of life which nature meant not for them. When we are guilty of our own miſery by this means, is it the fault of age, or of ourſelves? alas! 'tis our own folly, not old age that gives us unhappineſs on theſe occaſions; and every ſtage of life,

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as well as this, may be blamed by thoſe who have not in themſelves wherewith to make any part of it happy. We muſt teach ourſelves eaſily and chearfully to ſubmit to the inconveniencies and infirmities of whatever ſtate of life we have: Nature has made a ſort of treaty with the human ſpecies, and has not given us the enjoyment of any part of our life without certain conditions; ſhe has given us indeed, nothing properly to be called our own; all is a boon lent to us on our good behaviour; and it is ſure miſery to rebel againſt the natural rules of human nature. A philoſopher, who had lived to an hundred and ſeven years, was aſked whether he found that ſtate of life troubleſome; to which he anſwered nobly, "I find no reaſon to lament "my old age, becauſe I have not made an "ill uſe of my youth."

When youth has been ſpent in innocence, age is always a tranquil and a happy ſtate; the great pleaſure and ſupport of a feeble age, is a continued ſeries of virtuous thoughts and actions, and this

this, when we have cultivated it in youth affords us all its fruits in age; and the unhappineſſes attributed to age, are often no way peculiar to it, but are the effect of our own former follies. Moſt of our miſeries are the effect of our own deſires: The wants of the heart are numberleſs; thoſe of human nature few. Happy above all others is that age, where the heart is turned to its creator, and expects its happineſs from that eternal ſource.

Devotion is a duty peculiarly becoming women: All ſexes and all ages have their true happineſs dependant on it; but without it, age muſt needs be an intolerable burthen; all external pleaſures at that time of life forſake us, nay, we even, in a manner, deſert and forſake ourſelves: The greateſt bleſſings, health and youth, fly from us; we lament what we have loſt, and too often neglect what we poſſeſs; while what is yet to come, alarms us and diſturbs us with continual terrors. This is what terminates all, even the gayeſt lives, their laſt act being always tragical: And

what is the advantage of the too many, who, alas! deceive themſelves into a belief of a non-exiſtence after death inſtead of immortality! If we live ſo as to lay foundations for a happy eternity, how glorious is the proſpect of an unfading happineſs after death? but alas! the too great part of the world, paſs their whole lives without one ſerious thought on this great, this intereſting ſubject. How ſtrange, how unnatural is this! and who could imagine that the man, who is ſo eager and ſo ardent in the purſuit of his fame and fortunes here, could be ſo wholly unconcerned about what is to be his fate for a long eternity hereafter? Yet how many let old age, and the laſt ſtage of life, paſs quietly without one thought of what is to be their next ſcene, or ever giving themſelves the trouble of enquiring, whether what they have heard of a future exiſtence, be mere chimera or reality; and ſee death, eternity, and a long ſeries of puniſhments or rewards before them, without conſidering that they are at all concerned in ſuch intereſting

reſting events. Can any one, without foreſight and without dread, proceed to try ſo dreadful a chance? one would think it impoſſible; yet alas! what is this but the general ſtate of the lives of the greater part of mankind! and for one who has either taken to religion, or to the other unhappy part, an utter diſbelief of theſe ſacred truths, how many are there who never have thought them worthy a moment's ſerious conſideration!

For thoſe who are ſo happy as to be properly affected by religion; piety and devotion are their eternal comforts; and the practice of their duty is an everlaſting pleaſure to them. To theſe, all the bands which unite them to this life, are in a manner broken, and it is even the work of nature, rather than of reaſon, that frees us from the dread of parting with it. We ſee things as they really are, through this undeceiving glaſs. We always arrive at the knowledge of the world at our dear expence, and when we know it, we are by much the leſs unwilling to quit it:

There is ever a want of ſolid ſatisfactions in this deceitful world, and we commonly find alſo, that there is a want even of the more tranſitory and vain ones.

The world can never give us the laſting happineſs that true devotion can; the joys theſe offer are from very different ſources. Reſignation is a neceſſary duty in all the ſtages of life, but its uſe is more frequently neceſſary in old age, ſince in that we are continually loſing ſomething: There is this happineſs allotted us however by nature, that at that time of life, our ſenſations are leſs vigorous and delicate, and therefore we leſs eſteem than at another time the things we loſe. It is our duty, as well as our intereſt, thus willingly to give way to the decays of nature, not idly to revolt againſt her; for ſhe is ever the beſt guide we can poſſibly follow.

The proper uſe of our lives is to teach us how to ſubmit to loſſes, and to free ourſelves from the bondage we are in to the delights of ſenſe. We ought diligently to obſerve both the changes we feel in our own

own ſtate, and thoſe we ſee in that of others; and ſhould always behave to them in their decline of life, as we would have them behave to us when the change is ours. Often, however, we are only gainers by our loſſes. The wiſer and worthier men muſt always eſteem it a happineſs, not a miſery, to be freed from the bondage of pleaſures. 'Tis therefore our own hearts that we muſt accuſe of our unhappineſs, not our age, if it brings us any.

We ought even to ſubmit with eaſe and reſignation to the laws of our condition; we are all made to grow weak, to grow old, and to die; and nothing can be ſo idle in us, as to rebel againſt theſe laws, which are infinitely ſtronger than we.

In youth, we all live in expectation of our happineſs; our whole life is ſpent in a ſtate of deſiring, and all our pleaſures are in reverſion. In age, we live only the paſſing moment, and are to ſeize the preſent.

Montaigne tells us, that he had the art of turning every thing to profit. "I

" think, ſays he, like other men, but it " is not quite ſo curſorily. The ſhorter " I know the poſſeſſion of life to be, the " more lively; the more full and pleaſing " I would make it. I would always ſtay " the ſwiftneſs of the ſucceeding happi- " neſs, by ſeizing as it comes; we muſt " ſuccour and ſupport a feeble age. I " help myſelf by means of every occur- " rence; and wiſdom and folly toge- " ther have enough to do to help one by " their alternate offices, to make a happi- " neſs of age."

One of the great duties of age, is to make the utmoſt uſe of all our time; the leſs we are to have of it, the more precious ought that to be which we have. The time of the happy Chriſtian's life is the price with which eternity is to be purchaſed; and inſtead of employing it in running after vain and empty knowledge, which is above our reach, let us make ourſelves well acquainted with our true condition, and know the bounds and the true object of our faculties.

We

We have in ourſelves enough, and ſufficient for our rational enjoyments; but we have not in ourſelves ſufficient for a boundleſs knowledge. We have ſufficient lights of underſtanding to enable us to proſecute our well-being, but our vanity will not let us content ourſelves there, and engages us in an eager ſearch after truths which were not intended for our contemplation here. But before we engage ourſelves in reſearches beyond our reach, we ought to know firſt of what extent our underſtandings truly are, and what are the boundaries by which we muſt regulate our own partialities. We muſt learn how to ſeparate our opinions from our knowledge, and have reſolution enough to ſtay our forward thoughts, and condeſcend to doubt where we ſee nothing of certainty; and be bold enough to own our ignorance in regard to what is above our reach. To ſtop our too haſty judgment, and weaken in ſome degree our confidence in ourſelves, let us conſider that our two great principles of knowledge, our reaſon and our ſenſes, both want ſincerity,

and both impoſe upon us. The ſenſes often get the better of reaſon, and reaſon in its turn is often too hard for them: Theſe are our two great guides, and by their influence on one another, they make it impoſſible for either to guide us as they ought.

Theſe conſiderations are enough to give us a diſtaſte for the more abſtracted truths; and 'twill be every way much more to our advantage, to turn our thoughts to uſeful knowledge, ſuch as will render us as well happier as wiſer creatures.

There is no age of life which has not in its diſpoſal very many agreeable things. The firſt ſtage has all the ſprightly pleaſures of the warmer imagination; the ſecond has thoſe of fame, ambition and honours; and the laſt is properly the ſeaſon of peace, of reaſon and tranquility. The peace of the mind is our firſt and moſt immediately neceſſary qualification for pleaſure; when the ſoul is embroiled with a multitude of different ſenſations, 'tis its buſineſs to make

choice

choice of ſomething which may afford it a laſting ſatisfaction.

It is uſually eſteemed one of the duties of later age, to think of death; and certainly it is highly proper to think of it by times, that we may remember duly to regulate our life, and be ready to part with it. But this does not make it neceſſary to have death every moment before our eyes: The thought of the laſt ſcene is always diſagreeable, however diverting the play may have been. The curtain falls to cloſe the ſcene, and that of life ends in the ſame manner; we fall to the earth, and lie there.

Montaigne is of opinion, that we ſhould make death familiar to us by often thinking of it, and, by repeated reflections, teach ourſelves that the grave is our proper home.

We ought to leave to heaven the conduct of the laſt great ſcene; and when we have prepared for it, by a life of virtue and innocence, we may well hope that heaven will have it in its care. Nor are we to look on life as a good ſo highly deſirable. We

have daily enough to pleaſe us with the keeping it, and mixed with that, we have enough to make its loſs ſupportable. A philoſopher once anſwered to a man, who aſked him if he could be the occaſion of his own death; "you who aſk me, never "conſider at all on ſo great, ſo intereſting "a point."

The great and glorious do not meaſure life by the duration of their time, but by the continuance of their honours. A good death is a relief from life, an ill one is indeed a diſhonour to it; and before we can form a perfect judgment of any one's character, we muſt have ſeen the laſt act of his life. Our lives are ever too ſhort, and we cut them much ſhorter than they naturally would be, by our own inconſiderateneſs and intemperance. The little time that we do live, we live much leſs for ourſelves than for the idle paſſions which torment us; and whoever will take from life the time we employ in ſleep, that which we devote to our other neceſſities, and that waſted in diſtemperatures either of the body or the mind,

mind, will find that we have very little remaining for our time of happineſs, and that a very long life may be ſo reduced to a few years. We ought, it is ſaid, to finiſh our lives before we leave them, that is, we ought to ſee the end of our expectations; to finiſh one's life, is to have lived till the reliſh of life is over: But for our expectations, as long as we live, ſo long we ſhall amuſe ourſelves with new ones; for we always enjoy our life leſs in the preſent, than in our hopes from the future. Life would be ſhort indeed, if our hopes and expectations did not give it a much greater extent. The preſent, as Paſcall obſerves, never terminates our view; the paſt and the preſent are the means of life, but the future alone is the object of it; and properly ſpeaking, we never live at all, but we are continually expecting to live. We ought, however, on the contrary, to take ourſelves off from the too eager deſire of living; it is far from the ſpeech of wiſdom to ſay I ſhall live to-morrow. The philoſophers tell

tell us, to learn to live, but the more friendly chriſtian doctrine is, learn to die.

One of the advantages of old age is liberty. Piſiſtratus demanded of Solon, who croſſed him, on what he founded his liberty; to which the wiſe man anſwered, on my age, which leaves me now nothing to fear. The laſt ſtage of life, in extream age, frees us from the ſlavery of opinion. While we are young, we are hourly conſidering how we ſhall live ſo as to appear well to others; we have our character to eſtabliſh in the world, and would fain gain ourſelves a good place in the eſteem of others, and be happy in their opinon. Our own happineſs, at this time, can by no means be accounted real, for it is not ourſelves, or our own ſatisfaction that we are conſulting, but that of other people: When we grow older, we return to ourſelves, and this return is not without its pleaſure and its charms; we begin now to conſult no body's good opinion but our own, and to regard no body's thoughts but thoſe of our own breaſt; we now find that we have eſcaped from

from the illuſion, and that the world has loſt the right of deluding us, and we have at laſt learnt to know both that and ourſelves better than we did before, and can profit by our paſt follies, from which we can get a much more laſting inſtruction than from thoſe of others: We find how egregiouſly we erred in valuing at ſo high a rate the ſentiments of other people about us; and they very often teach us, at our own expence indeed, to know that they are of no ſort of concern to us. Their vices wean us from our better opinion of them, and the deceit of pleaſure ſhews us too clearly how little is its real value.

Age frees us alſo from the tyranny of our paſſions, and gives us the moſt ſolid proofs, that it is a real pleaſure to know their reign is over, and a real ſatisfaction to find ourſelves at length above them.

Nature ever gives us deſires and inclinations ſuited to our preſent ſtate: In youth we teach ourſelves to form a very falſe idea of age, and the terrors we always have at its approaches, are of our own, not of nature's

ture's giving us; for we fear, in the age we are at preſent, thoſe deſires and inclinations which are the proper concomitants of an age in which we are not. Nature has ever admirable reſources, ſhe ever guides and directs us to our proper good, and always knows how to give us relief in our diſtreſſes and uneaſineſſes.

The privation of any thing is no longer a pain, when the deſire for it is become extinct; and all our different ſucceſſions of deſires paſs away, and even that of life at laſt. It is greatly to be wiſhed that all our paſſions would die before us, for in that caſe we may properly be ſaid to have finiſhed our life before we die. In age alone reaſon has its full and uncontrouled power over us, it then exerts its native rights, and we properly begin to live when we begin to obey its dictates.

As to thoſe whoſe thoughts, whoſe hopes and expectations, nay whoſe reaſon itſelf, lie at the mercy of chance, and of their own predominant paſſions, they can never be aſſured of any thing, never can depend on

on any thing. It is a ſorrowful ſtate indeed, to be come to the end of one's life, without having laid up a ſtore of ſuch treaſures as are not fleeting and periſhable. Yet theſe are the only treaſures men are ever aiming to acquire, not conſidering that thoſe things belong not properly to us, which when poſſeſſed of, we may loſe again, without loſing ourſelves at the ſame time.

Another of the great advantages of age is experience: We are ever inſtructed by the paſt, and our faults are mended by the remembrance of them; and the remembrance of theſe often gives us the plain reaſon why we have not ſucceeded better in our more ardent and honourable purſuits, or continued happineſs. It is a general truth, that thoſe who have continued always fortunate, have not always deſerved it. There are, however, ſome misfortunes of mere chance, ſome of intemperances; the laſt of theſe deſtroy the mind and health. The effects of an intemperate youth, is an unhappy old age, and too often we uſe the firſt part of our lives ſo as to purchaſe the miſery of the other part.

other. Slavery to the paſſions, is a priſon to the ſoul, in which the mind is weakened and contracted; from theſe tyrants ſhe is again ſet at liberty, and extends her ideas, when freed. At a certain age, we are looſed from the tyranny of our imagination, we perceive how often it has deceived us, and that all the paſſions promiſe us more than they are capable of performing; thoſe that have been puſhed too far, prove mere folly; and love, which forms itſelf ſo beautiful, becomes ridiculous.

There will come a time in our lives which is dedicated to truth, and tends to give us a knowledge of things according to their real and true value. Youth and paſſions put a ſhew of falſe colours on all, and from theſe we return to true pleaſures, and begin to conſult our own hearts alone, and are thoughtful on our own happineſs. We ought aſſuredly to give way to the cuſtoms and manners of life, but we ought not to engage ourſelves ſo far to them, as to loſe our liberty, and part with our own ſentiments.

Nothing

Nothing is more glorious than to make an honourable retreat, and leave a ſpace between life and death. Death, as Montaigne obſerves, is not a ſocial act, but only one of the perſon who ſuffers it. In old age, we ought rather to be careful, than laviſh of ourſelves and our time. It was ſaid once of a very great man, he was adviſed by old age, and retired; we owe the firſt and ſecond ſtages of our lives to our country, and the laſt only to ourſelves.

To live in the midſt of cares and buſineſs, is to live in haſte. Eaſe and retirement makes life appear longer than it really is: The world robs us of ourſelves, and ſolitude reſtores us: The world is indeed no other than a company of people who ſeek to avoid themſelves. Solitude, as a great man has obſerved, is the nurſery of the ſoul: Look within yourſelf, but be prepared to receive yourſelf as you ought; honour and regard yourſelf, and deſiſt from loving yourſelf, that you may know how to conſider yourſelf; yet the whole world is doing juſt the contrary;

trary. 'Tis a ſorrowful thing to be ſo fond of one's ſelf, and yet ſee one's ſelf die every day. We ought to live to ourſelves, not to others; to be daily breaking ſome attachment, to bid farewell to our idle companions, to ſhut up all the avenues of any return to the world, and thus having once forſaken it, never to turn our head that way.

O, how happy is that life, which finds itſelf freed from all ſlavery, able to renounce all the imaginary pleaſures of the world, not through a ſlight diſtaſte, but becauſe we truly know the littleneſs of their value. It is that knowledge which can bring us to be in love with wiſdom, and which ſeaſons old age, if I may uſe the expreſſion. The free ſoul alone can weigh the value of life: They only, who have ſolid reſources, can enjoy theſe latter years; the weak groan under them; the more prepared take a thouſand enjoyments. It has been ſaid that there is no object ſo worthy the obſervation of a deity, as a good man in diſtreſs and misfortune; but as much may be alſo ſaid of man, in relation

to

to himſelf, ſtruggling with age, infirmity, and death. In ſolitude, which is the ſafe retreat to old age, one enjoys a long and uninterrupted calm. Well ſpent days bring on pleaſant nights, and reflections on the dead will inſtruct, and guide, and comfort us. They are friends beyond the reach of change or jealouſies. And finally, it has been often juſtly ſaid, that the latter part of life is the moſt ſweet and pleaſant.

As we advance in years, we learn better to bear, what we find we cannot avoid. The freedom of will, in caſes of neceſſity, and our free, reſiſting, and unconquerable ſteadineſs diminſhes, and by degrees is extinguiſhed. It has been abundantly proved that reſiſtance is vain, and leaves us only the ſhame of a rebellion and revolt, without the leaſt foundation, and ſometimes has proved utterly againſt our intereſt; and very often the things that we have imagined to have proved unhappy, have been the means of the greateſt good to us. We know no more what we ought to wiſh for; but we have too much violence in our temper for us to ſubmit to what we think; un-

happy that the inward peace is not placed in the ſenſes, but in our underſtanding and will: We retain it in the midſt of misfortunes, ſo long as our will remains unmoved and calmly reſigned; peace does not conſiſt in ſuffering, but in a quiet reſignation to whatever is our lot.

We muſt conſider all the advantages of life, that are out of our power, as things naturally foreign to us. 'Tis in regarding things as our right, our property and due, that we are uneaſy for the want of them. Impoſſibility alone ſets bounds to the deſires of the world. The truly wiſe make it their ſtudy not to tranſgreſs the limits preſcribed by reaſon and nature.

In a word, conſider all things juſtly diſpenſed that are properly placed; and God alone is the proper judge. So long as we are in his hands, and our wills are ſubmitted to his, our uneaſineſs vaniſhes; ſubmiſſion and the proper order of nature reſtores us to that peace, under its laws, which our obſtinacy had taken away; and there is no aſylum ſo ſecure and proper for man, as the love and fear of God.

NEW REFLEXIONS ON THE FAIR SEX.

WE have had, of late years, romances written by the ladies of the moſt improved talents, whoſe works are not leſs amiable than their perſons, and which we cannot praiſe too much: This, however, has not been the opinion of the univerſal world, for there have not been wanting ſome, who, inſtead of examining the beauties of thoſe performances, have employed their whole endeavours to turn them into ridicule. And this mock-champion, Ridicule, is of late become ſo very terrible to the world, that we in general fear it even more than we do diſhonour: It has indeed diſplaced and diſconcerted the whole ſeries of things, and placed honour and infamy juſt where it pleaſes. But ſhall we leave this imaginary power the ſole arbiter

biter of our reputations? Firſt let us enquire what it is, and this will be found a queſtion very hard to anſwer. The world has not yet defined what it is: It ſeems merely arbitrary, and to reſide in our own diſpoſitions, much more than in the objects which it is exerted againſt. It is as uncertain and changeable as the faſhions of the gay world, which depend merely on fancy; it holds knowledge in utter averſion; it very difficultly can bear with ſome of the greateſt genius's of the age; and as to the perſons of higher ſtations, if they dare to think of knowing any thing, it declares them pedants. Pedantry is the vice of genius, knowledge its great ornament, yet can this mighty power confound together ſuch different qualities. And if knowledge is a crime in men, it is much more ſo, it is wholly unpardonable, in women. I ſhall be accuſed of aſſuming too grave an air in defence of the children of the queen of Lydia: But who can ſee without concern the ladies, and the moſt amiable of the ſex, rudely attacked

tacked for amuſing themſelves agreeably and innocently, inſtead of running into the vices and follies cuſtom has now made eaſy to the ſex? I ſhall venture to attack the cuſtoms and manners of the times, though that is the work of the men. Shame has now no more to do with vice, it is all reſerved for ridicule; and the power of ridicule is much more extenſive than is perhaps imagined; it is a very dangerous thing to exerciſe it on ſubjects which are great or good, for the imagination once ſtruck by it, ſees afterwards only as it permits.

One of the Spaniſh authors affirms, that the hiſtory of Don Quixot has been the ruin of the monarchy of Spain; and the reaſon he gives for it, is, that he has ſet the valour for which that nation was once ſo renowned, in ſo whimſical and ridiculous a light, that he has quite ſoftened and enervated their courage.

Moliere has done no leſs prejudice to the French, by his comedy of the * Female Pedants.

* Les Femmes Sçavantes.

Pedants. From that period, learning has been judged to derogate almoſt as much from a woman's reputation, as her giving into the vices that caſt the greateſt ſtain on the female character. So that when they found themſelves cenſured for devoting themſelves to even the moſt innocent amuſements, they determined, that ſince reproach muſt follow, it were but juſt they ſhould make choice of that particular ſpecies of it, which had moſt gratifications, and accordingly they abandoned themſelves to pleaſure.

The diſorder has ever ſince increaſed by example, and has had too great a ſanction given to it from women of rank, for licentiouſneſs and impunity are the privileges of the great. This *Alexander* has taught us, who being informed that his ſiſter was in love with a certain young fellow, that their intrigue was in every body's mouth, and that ſhe had ſhewn very little regard to her quality; he anſwered, 'We 'muſt indulge her in freedom and impu-'nity, they are her ſhare of the ſovereignty.'

But

But has any advantage accrued to ſociety, from this change of inclinations in women? Alas! no; in the place of learning, they have ſubſtituted riot and exceſs; and the affectation, with which they have been ſo often reproached, they have on this occaſion exchanged for indecency. By theſe ſteps they have degraded their character, and are fallen from their natural dignity; for virtue only preſerves them their due rank, and the obſervation of the ſeveral laws of decorum, maintains them in their privileges. But the more they have endeavoured to imitate the other ſex, the more they have leſſened themſelves.

The authority which men have uſurped over the ſofter ſex, is from force, rather than from any law of nature; beauty and virtue are the only things that can reſtore them to their loſt empire; if they are capable of uniting theſe, their ſway will be always abſolute; but the reign of beauty is ſhort and tranſient; 'tis called a ſhort-lived tyranny; and indulges them in a power of making many a man unhappy, but

this is a power they muſt be careful not to abuſe.

The reign of virtue is laſting as life; one property of ſuch things as are intrinſically good is, doubly to enhance their value by their duration; and to pleaſe by their innate perfection, when they can no longer captivate by the charm of novelty. Women ſhould conſider that beauty laſts but a very ſhort ſeaſon; but that they have a long courſe of years to ſpend, after that is faded and gone; that when once their exterior graces have taken their flight, nothing but things eſſentially good, and the moſt valuable qualities can give them a figure in the eye of the world. They muſt not flatter themſelves ſo far, as to think that it will be poſſible for them to have honour in their old age, when their youth has been one continual ſeries of luxury and voluptuouſneſs. When once modeſty has been ſuffered to fall a ſacrifice, 'tis as impoſſible to recall it, as to bring again the blooming ſeaſon of life; modeſty is the genuine and ſincere friend

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of the fair ſex; it heightens their beauty, and is the moſt exquiſite part of it; nay it excuſes deformity; 'tis the delight of the eye; moſt powerful engager of the heart; the guardian of all the virtues; and the tranquility and union of families.

But while modeſty is a ſhield to the ſocial virtues, 'tis likewiſe an incentive to deſire; without this quality, love would be taſteleſs and inglorious. To overcome modeſty, is thought the moſt pleaſing of all conqueſts, and 'tis this that heightens the merit of a lady's favours. In a word, modeſty is ſo eſſential to the whole round of pleaſures, that it muſt be preſerved even in the very moment appointed for its loſs; 'tis alſo an exquiſite kind of coquettry; a high price, as it were, which women ſet on their charms; and a delicate artifice through which they exalt their beauties by concealing them. What they hide from the eye, is always more than repaid them by the bounty of the imagination. *Plutarch* relates, that there was a temple dedicated to the veiled *Venus*.

'This Goddeſs (ſays he) ought to be ever 'involved in the thickeſt ſhades, obſcu-'rities, and myſteries.' But in this age, indecency is riſen to ſuch a height, that it will no longer ſuffer a veil to be thrown over female frailties.

Women may ſay perhaps in their own behalf, how tyrannical are men! they will not allow us to make the leaſt uſe of the faculties of our minds. Ought they not to reſt ſatisfied with a dominion over the impulſes of our hearts, without attempting the ſame ſway over our underſtandings? They tell us, that it is as indecent to adorn and cultivate our minds, as to reſign up our hearts. But certainly this is extending their privileges too far.

'Tis aſſuredly much the intereſt of the men, to bring the other ſex to a ſelf-recollection, and their original duties. The divorce of woman from herſelf, is the ſource of all her errors. When we are not internally ſupported by the moſt ſolid and well-grounded inclinations, we are ever fickle and wavering. 'Tis in ſolitude and retire-

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ment that truth dictates her inſtructions to us; and 'tis there we are taught to ſet a juſt value on thoſe things which our imagination had before over-rated. When once we have found out the art of employing the mind, in the ſtudy of inſtructive ſubjects, we inſenſibly accuſtom ourſelves to the moſt ſolid and ſubſtantial aliments; and theſe diffuſe themſelves into every part of our behaviour.

Once there were houſes where every one was indulged, either in thought or expreſſion; there the Muſes and the Graces formed the moſt lovely ſociety: There people uſed to learn the moſt inſtructive leſſons of delicacy and politeneſs; and there the moſt renowned princeſſes thought it an honour to converſe with the learned and judicious.

Henrietta * of England, a lady whom the graces might have choſe for their model, has ſet an example to her whole ſex: Under a ſmiling countenance, and a gay juvenile air, which ſeemed to promiſe no-

* Charles II's Siſter.

thing more than youthful amuſements, ſhe concealed the ſtrongeſt judgment, and ſedateſt turn of mind: When any one diſcourſed or diſputed with her, ſhe no longer gloried in her elevated rank, but appeared conſpicuous only from the ſuperiority of her reaſon. At this time every one eſtimated their advance in graces and perfections, according to the approbation they had met with from *Henrietta*. The hotel of *Rambouillet*, which was juſtly had in ſuch high honour in the laſt age, would be thought ridiculous in ours. There, as at the banquets of Plato, the ſoul was fed with the moſt ſubſtantial repaſts. Theſe truly valuable and delicate pleaſures were not made at the expence, either of virtue or fortune; the profuſions of good ſenſe never ruined any body. The days paſſed ſweetly away in innocence and peace, in thoſe times. But now is invention put to the rack, to find out employment for the ſpending of our time, nay for the amuſement of a ſingle day! what a multitude of pleaſures ſucceed each other in our entertainments,

tertainments, gaming, and public diverſions. When Luxury and profuſion are eſteemed, true honour loſes all its credit.

Now thoſe houſes only are frequented, where ſhameful luxury triumphs. And a maſter of a family, to whom you pay ſo much honour, reflects often, as you approach him, that 'tis frequently to rapine and injuſtice you are ſo liberal of your compliments. His table, you will ſay, is furniſhed with the moſt exquiſite dainties, and every thing in his houſe is conducted with elegance. Every thing is polite, every thing is ſet off with ornament, except the ſoul of the maſter of it. You will ſay perhaps, that he forgets himſelf; alas! how would it be poſſible for him not to forget himſelf? you yourſelf do ſo! for 'tis you that draw the veil of pride and oblivion before his eyes. Theſe are the unhappy conditions which both ſexes fall into, when ſtrangers to letters and to knowledge; for the muſes have in all ages been the ſanctuary of virtue, and patroneſſes of a virtuous and honourable behaviour.

May not the fair ſex alſo with great juſtice plead thus with the men? What right have you to forbid us the ſtudy of the ſciences, and the polite arts? 'Have not ſuch 'of us as have devoted ourſelves to litera-'ture, writ with great beauty and ſublimity? 'And could the poetical performances of 'certain ladies plead the merit of antiquity, 'you would read them with the ſame admi-'ration that you do the works of the an-'cients; to them only indeed you do juſtice.

A writer of a very great character agrees, that women are happily poſſeſſed of all the charms and graces of the imagination—Every thing, ſays he, that relates to taſte, is properly their province; and they are the niceſt of all judges of the beauties and perfections of language. And certainly this is no contemptible advantage.

Now what do we not owe to the beauties of the imagination? 'tis that which forms the poet and the orator; nothing can give ſo raviſhing a delight, as thoſe ſprightly, thoſe delicate imaginations, where every idea is gay and ſmiling: If to beauty

beauty you join its force, it then triumphs over the whole ſoul, and drags it away with the ſweeteſt violence; for the pomp of charms is ever more capable of captivating the mind, than truth. The imagination is the ſource, and guardian of our pleaſures; and 'tis to that alone we owe the pleaſing illuſion of the paſſions. As it keeps up the moſt conſtant correſpondence with the heart, it ever readily ſupplies it with whatever deluſions it may wiſh for; it extends alſo its privilege even over time, by awaking the remembrance of paſt pleaſures, and giving us a foretaſte of all thoſe which futurity promiſes to beſtow; it furniſhes us all thoſe ſerious joys which pleaſe and delight the rational faculties only. The whole ſoul is truly in the imagination, and the moment that grows cold and languid, every charm of life takes immediately its flight.

Among the ſeveral advantages which women are allowed to poſſeſs, 'tis owned, they have an exquiſite and true taſte.

Several writers have given us their definitions of taſte. A very learned * lady tells us, that taſte reſults from the harmony and agreement between wit and judgment; and that every one's taſte is more or leſs perfect, in proportion to the mutual agreement between theſe. Another pretends, that taſte is formed by the union of the intuitive faculty and the imagination; and that, from the correſpondence between theſe, reſults what is called judgment. What makes it probable, that taſte depends more immediately on the intuitive, than the rational faculty, is, that we cannot account for our various taſtes, for we are ever ignorant why we are touched or affected; but we can always give a reaſon for our knowledge and opinions.

There is no neceſſary relation, indeed, no connexion between taſtes; but 'tis not ſo of truths. I often flatter myſelf that it may be poſſible for me to bring over a judicious perſon to my opinion; but I am never ſure of winning over any one in whom ſenſibility

* *Madam Dacier.*

ſenſibility is very prevalent; I have nothing to engage and allure him. There is no mutual agreement in our ſeveral taſtes, the whole reſults from the diſpoſition of the organs, and the relation between theſe and the ſeveral objects. We are not however to doubt, but a juſtneſs of taſte exiſts as certainly as a juſtneſs of ſenſe. To the juſtneſs of taſte belongs the judging of what we call beauty, ſentiment, decorum, delicacy, or the moſt refined part of wit; and 'tis by its impulſes that we give to every thing its juſt value. But then, as we cannot lay down any certain rules on this head, 'tis impoſſible ever to convince thoſe who are uninformed with it. The moment they ceaſe to be informed by the intuitive faculty, 'tis not in any one's power to give them the leaſt inſtruction; not to mention, that the objects of taſte are ſo delicate, and ſo imperceptible, that they eſcape even the niceſt and moſt minute rules. Taſte is purely the gift of nature, and is not to be acquired by art or induſtry. Taſte takes in a very large compaſs; it endues the mind with

with penetration, and exhibits to us at once, quick as a flaſh of lightning, not only the exterior parts, but the very eſſence of things; without calling the reaſoning faculties at all to our aſſiſtance. This is what *Montaigne* underſtands, when he affirms, that the women have *un eſprit plein-ſautier*, a ſwiftly-penetrating mind. Taſte furniſhes the heart with the moſt delicate ſenſations, and with a certain attentive politeneſs in the commerce of the world, which teaches us to pay a regard to the ſelf-love of thoſe with whom we converſe. In my opinion, taſte reſults from the two following particulars; a very delicate ſenſation of the heart, and a juſt turn of the mind. And if this be the caſe, it muſt be confeſſed, that men don't conſider how great a conceſſion they make the ladies, when they allow them a delicacy of taſte.

Thoſe who have thought fit to level their pens againſt women, have pretended, that the action of the mind, which conſiſts in contemplating an object, was much leſs perfect in the female ſex than in the other; and that

that becauſe the ſenſation or impulſe, which governs them, diſtracts their minds, and bears them along with it. Attention is certainly neceſſary; it, as it were, creates a light and clearneſs, and it brings the ideas of the mind nearer, and places them within our reach: But in women, ideas ariſe ſpontaneouſly, and range themſelves in order, and this is done rather by ſenſation, or the intuitive faculty, than reflexion: In this caſe, kind nature itſelf argues for them, and ſaves them the labour of forming a long ſeries of reaſonings. The intuitive faculty cannot, in my opinion, be any way prejudical to the underſtanding; it furniſhes a new recruit of ſpirits, and theſe give ſuch a radiance, that the ideas preſent themſelves with infinitely greater clearneſs, force, and evidence; and it is a proof of this aſſertion, that all the paſſions are perſuaſive and eloquent: The ſtrength and warmth of our ſenſations, lead as certainly to truth, as the extent and juſtneſs of argument; and when aſſiſted by their informations, we may always arrive ſooner at the mark in queſtion,

ſtion, than by the cooler reaſoning faculties. The rhetorick of the heart is more forcible than that of the underſtanding. Since our conduct frequently depends on that; 'tis on the imagination and the heart, that nature has devolved the conduct of our actions and its impulſes.

Senſibility is a diſpoſition of the ſoul, which it is extremely advantageous to us to meet with in others; without this quality the ſoul is dead to humanity or generoſity. A bare ſenſation or impulſe, one ſingle emotion of the heart, has more power over the ſoul, than all the maxims of the philoſophers; ſenſibility aſſiſts the mind, and is ſubſervient to vitue. 'Tis allowed by all, that perſons of this character poſſeſs numberleſs charms; thoſe ſprightly ſwift-piercing graces, which *Plutarch* mentions, are indulged to them only. A lady who was ſo finiſhed a woman, that ſhe might have ſat for the Graces, is a laſting proof of my aſſertion. A man of wit, a friend of her's, being one day aſked what were her employments, what her thoughts,

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in her receſs; he anſwered, her life was never a life of thought, but of pure ſenſation. All thoſe who knew this lady, are agreed, that nature never formed ſo inchanting a creature; and that the taſtes, or rather the paſſions, prevailed over her imagination and her reaſon, in ſo happy a manner, that her deſires were ever juſtified by her reaſon, and her taſte in all things honoured by her friends. None of her acquaintance ever preſumed to cenſure her, but in her abſence; for, the moment ſhe appeared, ſhe was no longer in fault. This is a proof that nothing triumphs in ſo abſolute a manner, as that ſuperiority of mind which flows from ſenſibility, and a ſtrength of imagination; and that, becauſe it is ever attended with a reſiſtleſs perſuaſion.

Women generally owe very little to art. Wherefore then ſhould any one be diſpleaſed, that nature has freely indulged them a perfection of mind? We, to our ſhame, deprave all thoſe diſpoſitions which nature has beſtowed on them: We begin by neglecting their education; we don't employ

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their minds in things of a ſolid turn, and this the heart takes advantage of; we form them purely to pleaſe; and they give pleaſure only from their graces, or from their follies; and, by our conduct, they ſeem to be made merely to delight the eye. In conſequence of this, they devote their whole ſtudy to the improvement of their exterior charms, and are eaſily carried away by ſelf-love, and their natural propenſity to admire themſelves; but they often give into pleaſures, which they are perſuaded they never received from nature, in order to combat them.

One ſtrange inconſiſtence however there is in our management, which is, that while we form their minds for love, we prohibit them the uſe of that paſſion. But a different reſolution ſhould ſurely be taken in this caſe: If we deſign them merely to pleaſe, let us not forbid them the uſe of their charms; and if we would have them agreeably judicious and rational, let us not abandon them, when they poſſeſs that kind of merit only; but we require in them

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ſuch a mixture, ſuch a diſcreet uſe of theſe qualities, as is very difficult to hit upon, and to reduce to a juſt proportion. We are for having them witty, but then they muſt be able too to conceal, to check their wit, and keep it from diſplaying itſelf; and no ſooner is that ſprightly thing upon the wing, than 'tis immediately called back, by what the world calls Decorum. Fame and glory, the ſoul and ſupport of all witty productions, are denied them. Their mind is robbed of every object, and of every hope; 'tis humbled, and if I may be allowed to borrow an expreſſion from *Plato*, its wings are cut. And indeed we may juſtly wonder, they have one grain of ſenſe left.

Women have, however, one great authority on their ſide, this is no leſs than that of *St. Evremont*. In laying down a model of perfection, he is far from aſcribing it to men.—I believe, ſays he, we ſhall ſooner find the ſolid judgment of men in the fair ſex, than the ſprightly graces of women, in men.—Let me, in the name of my whole

whole ſex, put theſe queſtions to the men. What is it you require in us? You all are deſirous of ſeeing yourſelves happily united in the ſociety of women of character, of an amiable turn of mind, and of an upright heart: Allow women therefore the uſe of ſuch things, as contribute to the improvement of their reaſon. But are you for ſuch graces only as are ſubſervient to pleaſure? If this be the caſe, don't murmur if women devote ſome few moments to the improvement of their outward charms.

But in order to give every thing its due place, and juſt value; let us make a proper diſtinction between ſuch qualities as are of a truly valuable, and ſuch as are merely of an agreeable nature. The valuable, are real and intrinſicall in things; and, by the laws of juſtice, have a natural claim to our eſteem. But the agreeable qualities, qualities that move the ſoul, and give the ſofteſt impreſſions, are neither real, or juſtly ſuited to the object; they reſult from the diſpoſitions of our own organs, and

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the ſtrength of our imaginations. This is ſo true, that the ſame object does not make the ſame impreſſions on all men; and that even ourſelves frequently vary in opinion, though the object has not ſuffered the leaſt change.

'Tis impoſſible for exterior qualities to be lovely in themſelves; they are ſo only by the diſpoſitions they meet with in others. Love is not obtained by merit; it frequently refuſes itſelf to the greateſt qualities. May it not therefore be poſſible for the heart to be independant on the laws of juſtice, and ſubject to thoſe of pleaſure only? Men may, when ever they pleaſe, find in the women an happy aſſemblage of all theſe qualities; and then they will meet with women equally lovely and awful. In degrading them from real merit, they ſubtract from their own happineſs and pleaſure. But in the preſent conduct of women, virtue and good manners have been very great loſers, and not ſo much as the leaſt advantage has even accrued to pleaſure from it.

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The world is univerſally agreed, that 'tis neceſſary for women to procure eſteem; but when this is obtained, ſhall we not want ſtill ſomething more? Reaſon will indeed dictate to us, that this ought to ſuffice; but we eaſily give up the rights and privileges of reaſon, for thoſe of the ſenſes. We are to take nature as we find her; eſtimable qualities pleaſe only in proportion to the advantage we may draw from them; but amiable qualities are of ſervice to us alſo, to employ and buſy the heart; for to love, is as neceſſary to us, as to eſteem; we even grow tired with admiring, if the object of our admiration is not at the ſame time formed to pleaſe. Nay, with us, 'tis not even enough for men to pleaſe, they ſeem indiſpenſably obliged to move and affect us; merit was never at enmity with the graces; 'tis that alone has a privilege of fixing them; without it they are always fickle and fleeting. Beſides, virtue never made any perſon ugly, and this is ſo true, that beauty without merit and good ſenſe

is inſipid; whereas merit atones even for deformity.

I don't place the agreeable and pleaſing qualities among the external ones, but extend it much farther. The Spaniards ſay that beauty is like fragrant odours, the effect of which is very ſhort and tranſient; when we are once uſed to them, they affect us no more. But virtue and good manners, a juſt and penetrating mind, an upright and tender heart, are ſo many raviſhing beauties, and ſuch as are ever new. Our pleaſures are now indeed leſs delicate and refined, becauſe our manners are more corrupt and leſs pure. But let us ſee who we are to thank for it.

The conduct of women has long been the object of reproach; 'tis pretended they were never ſo diſorderly as in this age; and that they have baniſhed purity from their hearts, and decency from their conduct: I don't know whether there may not be ſome grounds for this accuſation; however, I might anſwer, that the ſame thing has been long complained of; and that one

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age may be juſtified by another; and, to excuſe the preſent, I need only refer to the laſt. There is a great ſimilitude between the inward diſpoſitions in all ages, and they only exhibit themſelves under various ſhapes; but as the power of cuſtom extends itſelf only on outward things, and has no authority over thought, 'tis far from rectifying nature; it does not remove the cravings of the heart, and the paſſions are the ſame in all ages. But let us next enquire, whether the manners of men are ſo pure and uncorrupted, that may authorize them to cenſure thoſe of women? Certainly, neither ſex has a right to reproach the other, for both equally contribute to the depravity and corruption of the age they live in. However, it muſt be owned, that the ancient manners have ſuffered a change. Gallantry is baniſhed, and no one has been a gainer by it: Men have withdrawn themſelves from the ſociety of the other ſex; and have loſt all politeneſs, ſweetneſs, and that exquiſite delicacy, which is acquired only in their company; and on the other

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ſide, the women, having leſs converſe with men, have loſt the deſire of pleaſing, by thoſe modeſt and engaging arts they before made uſe of; and in ſincere truth this was the real ſource of all their charms and graces.

Notwithſtanding that the French are fallen from their ancient gallantry, it muſt nevertheleſs be owned, that no other nation ever carried it to a greater height, or have more refined upon it, than they once did. The men have changed their gallantry now into an art of pleaſing; and ſuch of them as have exerciſed themſelves moſt in this, and have got a thorough acquaintance with it, have formed to themſelves fixed and infallible rules, whenever they are to addreſs the weaker part of the female ſex. The women, on the other ſide, have laid down their ſeveral rules to reſiſt them: And as they are allowed a great liberty in France, and are reſtrained by no other checks than their own innate modeſty, and the laws of decorun; they have learnt to oppoſe the impreſſions of love, with ſuch maxims

maxims as duty inſpires. 'Tis from the deſires and deſigns of men, and from the ſhyneſs and modeſty of women, that reſults that delicate commerce which poliſhes the the mind, and purifies the heart; for love improves a virtuous ſoul. And it muſt be confeſſed that the French are the only nation that have refined love into a delicate art.

The Spaniards and Italians are utter ſtrangers to the real joys of this paſſion; as moſt of their women are immured, as it were, in their houſes; the men bend their whole application to the ſurmounting of exterior obſtacles; and when once theſe are removed, they meet with none in the object beloved: But love ſo eaſily obtained can have but very few charms; and it ſeems to be the work of nature, not that of the lover. In France, a much better uſe is made of time, as the heart bears a part in theſe engagements; and frequently among virtuous perſons, the correſpondence is there carried on with that only, and the inclination is looked upon as the

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ſource of all pleaſures. To thoſe delicate ſenſations of the ſoul, we likewiſe owe all thoſe beautiful romances, which the before mentioned nations are wholly unacquainted with. A Spaniard once reading the converſations of *Clelia*, cried out:—How much wit is employed here to little purpoſe!—The moment we have but one employment for love, the romance is at an end; if we take away gallantry, we at once paſs over all the delicacy of wit and ſentiment. The Spaniſh women are ſprightly and warm; they reſign themſelves up merely to the dominion of the ſenſes, not the ſoft impulſes of the heart; but 'tis by reſiſtance that the intellectual ſenſations gain ſtrength, and acquire freſh delicacy. The moment a paſſion is ſatisfied, it dies away; take away fear and deſires from love, and you rob it of its very ſoul.

Love is the deareſt of all pleaſures, the moſt ſoft, the moſt delightful of all illuſions, that paint themſelves in the fancy. And ſince this affection is ſo eſſential to the happineſs of mankind, we ought not

to baniſh it from ſociety; we muſt only learn to direct it right, and carry it to a greater degree of perfection. Since we have ſo many ſchools for improving the mind, why have we none for cultivating the heart? this is an art that has been very much neglected. The paſſions are ſo many ſtrings, which require the touch of the moſt excellent finger. And how is it poſſible to ſecure one's ſelf againſt thoſe, who have the ſecret to move the ſprings of the ſoul, by the moſt ſtrong, the moſt forcible impreſſions?

Love was not had in ſo much contempt among the ancients, as in our age; wherefore then do we degrade it? why do we not rather maintain it in all its dignity? *Plato* pays the higheſt deference to this affection: He no ſooner touches upon it, than his imagination grows warm, his wit brightens, and his ſtile riſes in beauty; whenever he ſpeaks of a man whoſe ſoul yields to the ſoft impreſſions of love;—*the lover*, ſays he, *whoſe perſon is ſacred*, &c. And the title he

he beſtows on lovers, is that of divine friends, and perſons inſpired by the gods.

Pleaſure, according to the ancients, ought not to be the chief object of love: They were well perſuaded that virtue muſt be the baſis of it. But we have baniſhed virtue and good manners from it, and this is the ſource of all our misfortunes. Moſt men now-a-days are of opinion, that ſuch oaths as love dictates, are not to be eſteemed as binding. Morality and gratitude, are too weak to defend the ſenſes againſt the pleaſing allurements of novelty. Moſt people love out of mere whim, and change from the mere inconſtancy of their own nature,

The torments which love often make us ſuffer, are ſo far from engaging us not to give into that paſſion, that they only teach us to deplore it. But let us ſee what we can do in this caſe, by examining how women behave in love, and what are their different characters.

Theſe are of very various kinds. Some women make the pleaſures of love their

whole ſearch, and the ſole object of their deſire. Others unite a nobler love to pleaſure; and others will admit of love only, and reject every kind of pleaſure from it. I ſhall touch but very lightly on the firſt character. Thoſe ſeek only the gratification of the ſenſes, in love; and know in it no other pleaſure than that of being violently agitated, and hurried away by their tranſports, and that of being loved. In a word, theſe women love the paſſion, and not the lover; perſons of this complexion give themſelves a prey to the moſt raging paſſions. You ſhall ſee them devote themſelves to gaming, to revelling; in ſhort, they bid welcome to every thing that aſſumes the appearance of pleaſure.

I have ever wondered how it could be poſſible for us to aſſociate other paſſions to love; or that, the leaſt void ſhould be left in the heart; and that, after one has given up all, the object beloved ſhould not be the ſole employment of the mind. It commonly happens, that when perſons of this character loſe their innocence, the whole train

train of virtues diſappear at the ſame inſtant; and when once their honour and reputation is fallen, they lay aſide every regard. When madam * * * was reproached for violating all the laws of decency and good manners; ſhe gayly anſwered,—"I am "reſolved to enjoy the loſs of my reputa-"tion."—Women who follow ſuch maxims, reject all the virtues of their ſex; and conſider them in no other light than as a political cuſtom which they are reſolved to elude. Some women fancy that if they can but fill up the duties of life, by a ſpecious ſhow, and ſcreen their frailties from the world, 'tis ſufficient: But to believe that to be ignorant, is to be innocent, is a very dangerous tenet. Theſe reject all ſound principles, in order to ſhift off remorſe, and for this, appeal from the deciſion of the men in general. The whole life of theſe is one continual ſucceſſion of frailties, and they are quite loſt to reflexion.

The moment a woman has baniſhed from her heart, that nice, that tender and deli-

cate honour, which ought to be the guide of all her actions, all the reſt of the virtues are threatened with ruin. What privilege can they then have to command reſpect? do we owe more to them, than to our own honour? ſuch characters as theſe are never amiable. In theſe women you find neither modeſty nor delicacy; they make gallantry habitual to them, and are unable to unite the quality of friend to that of a lover. As pleaſure, not the union of hearts, is all they ſeek after, they are wanting in every duty of friendſhip. Such is the practice of women, with regard to love, in this age; and this is wholly owing to the trifling and inconſiderate life the men have taught them to lead.

There is another ſpecies of women of gallantry, who abandon themſelves entirely to the pleaſures of loving; who yet have not laid aſide any of the principles of honour; have not been wanting in one of the duties which decency preſcribes, (and who even have a reſpect for their own character, but are born away by the violence of their paſſion.)

paſſion.) And there are ſome who do not yield to their natural frailties, but ſtruggle with them, though love at laſt triumphs over their ſtrongeſt reſiſtance. I knew a very witty lady, whom I ſometimes, out of pure affection, uſed to take a little to taſk:—'Have you never, would ſhe ſay to 'me, felt the force and violence of love? 'as for me, I am bound, chained down, and 'hurried away by it; and ſince love is the 'ſole cauſe of all theſe frailties, they are 'not to be imputed to me, but to that which 'occaſions them."—Montaigne has deſcribed this ſtate, when he himſelf was in love: But obſerve 'tis a philoſopher that ſpeaks; —*I found myſelf*, ſays he, *dragged away, tho' in full vigour, and with my eyes open. I ſaw reaſon and conſcience ſteal from me, and draw aſide; and the fire of my imagination bore me from myſelf.*—

I have always been of opinion, that there is no virtuous perſon, but ought to dread falling into ſuch a ſtate.

There are ſome women who give into yet another kind of paſſion; theſe, though

they cannot be called women of gallantry, are nevertheleſs attached to love, from pure ſenſibility; their ſouls are melting and tender, and yield to the impreſſion of the paſſions; but then, as they pay a due regard to the virtues of their ſex, they reject all ſtrong engagements: Nature formed them for love; and the maxims, which mankind have eſtabliſhed, check the impulſes of nature; but as cuſtom extends its prerogative over behaviour only, and has no aſcendant over the heart, the more they ſtruggle with their impulſes, the ſtronger is the violence of them.

Thoſe of women of gallantry, are neither ſtrong nor laſting, but wear away and grow languid, like thoſe of men, by exerciſe. The moment we determine to make no ſcruple to indulge every paſſion, our particular inclinations immediately leave us. When pleaſure has been made habitual to us, it drives theſe impulſes of nature away. The pleaſures of the ſenſes, always incroach upon the ſenſibility of the heart; and whatever you take from them, returns back

back to thoſe pleaſures which tenderneſs adminiſters.

But if you are deſirous of meeting with a great warmth of imagination, with a ſoul ſo fully employed, as to leave no void; and a tender and melting heart; learn to addreſs yourſelves to women of good ſenſe. If you find no happineſs or tranquility, but in the ſweet union of hearts; if your ſoul be ſtruck with the pleaſure that ariſes from being paſſionately beloved; and you are deſirous of enjoying all the delicacies of love; all its pure, its ſoft impatiencies and impulſes; be perſuaded that they are to be found only in women of a reſerved character, and ſuch as have a juſt deference for it.

Beſides, can you be inſenſible how neceſſary it is that the object of your love, ſhould alſo be that of your eſteem? how great a tranquility does this produce, in the commerce betweeen two perſons? the moment you are perſuaded that a perſon loves you; and that you clearly perceive, ſo as not to leave the leaſt room for doubt,

that 'tis to virtue only, that ſuch a perſon ſacrifices the deſires of her heart; is not your mind at reſt, with reſpect to the integrity of every other particular? *Montaigne* poſitively tells us,—*that we are never diſpleaſed with a woman, for refuſing to give up her chaſtity.*

Men are ſtrangers to their own intereſt, in the endeavours they uſe to engage the mind and heart of thoſe they love. There is a pleaſure ſtill more affecting and laſting than the tye of the ſenſes, I mean the union of hearts; the ſecret propenſity of the ſoul, which draws you towards the object beloved; that pouring out of the ſoul; that certainty, there is a perſon in the world, who would not wiſh to live, but for your ſake, and who would do any thing, to ſave you a moment's uneaſineſs.

Love, ſays *Plato*, attempts the greateſt thing; it leads us into the paths of virtue, and won't indulge us in the leaſt frailty. This is the characteriſtic by which true love may be known. Among the Lacedæmonians, whenever a man had violated his

his promiſe, they never puniſhed him for it, but the woman who loved him. They imagined that ſhe only, was guilty of all the faults of the perſon beloved; and were juſtly ſenſible, that the love I now mention, is the ſtrongeſt baſis on which virtue can be fixed. Every example that can be produced, confirms the truth of this aſſertion. How many lovers have deſired to fight in preſence of their miſtreſſes, and have performed the moſt aſtoniſhing actions! this is indeed the only motive on which virtuous women allow themſelves to love. They know that, if they engage in a ſtrict union with a man of merit, they ſhall be ſupported, and led as it were by the hand into the paths of virtue, by the moſt juſt, the moſt ſolid, as well as the moſt pleaſing principles and precepts. 'Tis impoſſible for women to enjoy the ſweet pleaſures of friendſhip, among themſelves. That tye is formed from mutual want and neceſſity, not from the heart; and moſt of them are utter ſtrangers to, and unworthy of that virtue.

There

There is a pleaſure in perfect friendſhip, which vulgar ſpirits can never attain to. 'Tis impoſſible but women muſt be ſenſible to the impulſes of their own hearts. And in what manner are we to employ this natural principle of ſenſibility, and the neceſſity we have of loving, and being beloved? Men too often make their advantage of it; but nothing is ſo valuable, ſo laſting as this kind of love, when united to virtue. It gives a chaſte reſerve to the thoughts, the behaviour and the ſentiments. * *Taſſo* gives us a moſt finiſhed pattern of delicacy in the perſon of *Olinda*;—*this lady*, ſays he, *has great deſires, little hopes, and nothing to aſk for.*—Such a love as this has no occaſion for foreign aid, and is alone its own reward.

There are few men but love in a vulgar manner. Theſe have but one ſingle object, and they preſcribe to themſelves certain limits in love, which they flatter themſelves they ſhall arrive at; but, after they have gone through the myſterious round, they ſtop

* Brama aſſai, poco ſpera, nulla chiede.

ſtop at pleaſure, and finally reſign themſelves up entirely to its embraces. I have always wondered, that we don't endeavour to carry the moſt delicate and lively impulſe, with which nature has informed us, to its utmoſt height. What we call boundaries in love, are trifling, and of little value. A heart truly tender, is fired with a nobler ambition; that of raiſing its ſentiments, and thoſe of the object beloved, to the higheſt degree of delicacy; and to make them increaſe daily in tenderneſs, in ſtrength, and fulneſs. But, in our preſent behaviour, love dies away with deſire, and always diſappears when there is no longer room for hope. Perſons in whom love thus reigns, are utter ſtrangers to the moſt melting circumſtances. Tenderneſs in vulgar minds, enervates itſelf, and dies away. And none but narrow ſouls find limits in love; few men have any idea of the nobler ties, and few women are worthy of them.

Love ever plays its part according to the diſpoſitions it meets with; and aſſumes the

the character of thoſe perſons, in whoſe breaſts it reſides. As for ſuch hearts as are ſuſceptible of honour and pleaſure both; theſe being two affections that ſtruggle together for ſuperiority, love ever unites them in the moſt happy manner; it prepares and refines pleaſures, in order to ſeat them in the moſt haughty ſouls; and makes a delicacy of heart and ſentiments their object. It has the art to raiſe and ennoble them to their utmoſt pitch. It inſpires them with ſuch a loftineſs of mind, as preſerves them from the indignity, into which ſenſuality would plunge them. It juſtifies them by example, deifies them by poetry, and, in a word, acts its part ſo well, that we ever either judge them worthy our eſteem; or at leaſt highly excuſable.

Love ever finds it a more difficult taſk to ſubdue the haughty characters: Perſons, whoſe hearts are ſuſceptible of glory, and the pride of reputation, endure the greateſt torments in love-engagements; as an image of ſlavery is ever inſeparable from that paſſion. In women, tenderneſs prevails

prevails over glory and reputation. In thoſe of a liberal education, and who have been inſpired with virtuous principles and maxims, prejudices take the deepeſt root. But to remove ſuch ideas as theſe, is not the work of a day. Theſe women are ſeldom happy. Hurried away by love, and tormented with reflexions on glory and reputation, 'tis impoſſible for either of theſe impulſes to ſubſiſt, but at the others coſt. Love always has the aſcendant, and theſe are generally the moſt amiable conqueſts. You perceive the mighty ſtruggle and reſiſtance between duty and tenderneſs in ſuch perſons. A lover enjoys the ſecret ſatisfaction of knowing inwardly his vaſt power and influence. And the conqueſt is greater and more complete; ſince ſuch women have more to loſe, and you put them to a greater trial.

Love is never without a tincture of cruelty. The pleaſures of the lover, ariſe to extreams from the grief and anxiety of the woman beloved; and tears are the food of love.

A cir-

A circumſtance alſo that renders theſe characters greatly more amiable, is, that they are more to be relied upon. When once theſe have engaged themſelves, 'tis always for life, unleſs the ill uſage they meet with, ſhould force them to diſſolve the tie. Theſe conſider love as a duty, and have a due reſpect for its character; they are faithful and delicate, and in a word, theſe can never be wanting in one ſingle particular. That impulſe of glory which employs their whole ſouls, becomes ſubſervient to love, making them more tender, more warm and aſſiduous. An amiable woman, whoſe mind is ſuſceptible of honour, ſtudies only to make herſelf an object of eſteem, and love heightens her perfections. It muſt be confeſſed that women in general are more delicate and more powerful than the other ſex, in love-engagements. They only have the power of calling up an inſtantaneous paſſion, by a ſingle word, or a bare glance. But one unhappy circumſtance in theſe haughty characters, is, that they are very abſolute,

and

and eaſily inflamed. And theſe, as they are conſcious of their own worth, ever, therefore, require the greater homage.

Such characters as are of a melancholy and tender caſt of mind, meet with numberleſs charms and delights in love, and are moſt ready to inſpire others with the ſame paſſion. There are ſome pleaſures reſerved only for tender and delicate ſouls. Thoſe whoſe lives have been one continual ſcene of love, know how delightfully the years went their ſprightly round; and when once the paſſion dies, they themſelves are no more. Love is the author of every good and every evil; it improves the well-diſpoſed ſoul; for a worthy love is a ſevere and delicate cenſor, and will not excuſe the ſlighteſt error. The graver characters are by nature beſt ſuited to this paſſion. A perſon of an amorous complexion, is always of a penſive diſpoſition; but love only is able to adminiſter agreeable ſorrows.

Thoſe whoſe ſouls are turned to melancholly, are wholly taken up with one paſ-

ſion,

ſion, and live only for the ſake of the object beloved; entirely diſengaged from every thing elſe, to love is the ſole employment of their leiſure. And though we devote all hours to the perſon who is dear to us, yet we cannot think that ALL too much.

But, to know the juſt value of this character, let us take a view of that which is oppoſite to it. Conſider then thoſe women, who give into the faſhionable liberties of the age; who devote themſelves entirely to gaming, to pleaſure, and to public diverſions, in order to paſs away the time, that moves along ſo heavily. If theſe can manage matters ſo well, as to cloſe the day without loving, is not ſo much gained over the prevailing inclination? Nature allows each of us no more than a bare portion of attention and inclination; the moment we reſign up ourſelves to outward objects, the prevailing impulſe or paſſion loſes its force: And does not retirement ever give freſh ſtrength and warmth to our deſires?

There

There are certain pleaſures, which are formed only for perſons of an attentive and delicate caſt. Cupid is a jealous god, and will not bear a rival. Moſt women conſider love no otherwiſe than as a mere amuſement; and theſe give faintly into the paſſion, but are far from reſigning themſelves up to it; they are ſtrangers to thoſe deep meditations, which employ the whole ſoul of a woman who loves with tenderneſs.

According to mademoiſelle *de Scudery*, merit is to be meaſured by the extent of the heart, and by the genius a perſon has for loving; but if the merit of the women of the age, were to be meaſured by this ſtandard, I am afraid it would be found very light.

In a word, thoſe women, whoſe fate is to lead a life of intellectual ſenſation, find love more neceſſary to the life of the ſpirits, than food to that of the body. But we are to know that 'tis impoſſible for us to meet with happineſs in love, unleſs it be brought under proper regulations. When we give into

into it without expoſing either virtue or good manners, we enjoy uninterrupted happineſs. Our meditations are deep, our joys pure and unſullied, and our hopes ſweetly-deluſive; the imagination is agreeably filled, the mind is ſtrongly employed, and the heart moſt ſenſibly affected. In love like this, pleaſures are unmixed, and without the leaſt allay of ſorrow; 'tis a kind of immenſity of happineſs, that annihilates all paſt misfortunes. Love is to the ſoul, what light is to the eye; it baniſhes every uneaſineſs, in the ſame manner as light diſpels the gloom. Madam *de Longueville* uſed to ſay, that thoſe fine days which were made by the chearful influence of the ſun, were for the vulgar only; but that the preſence of a beloved object conſtituted the beautiful days of people of more refined and virtuous ſouls. Thoſe whom fate has deſtined to ſo bliſsful a life, live in the world, as though they inhabited it not; and if ever they have any commerce with it, 'tis only for a few tedious moments. Nothing affects them but

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the impulſes of nature; and nothing can fill their ſouls but love.

The ſpirit which ariſes from love is warm and irradiating; 'tis the ſource of every charm, and every pleaſure. Nothing can pleaſe the mind, that has not firſt made its progreſs through the heart. Thoſe whoſe ſouls have been touched with love, can eaſily diſtinguiſh between that, and other kinds of pleaſure. Moſt pleaſures, before they can be taſted, neceſſarily require the preſence of the object. Muſic, feaſting, and ſuch delights, muſt be preſent, in order to make ſuch an impreſſion as may invite the ſoul to them, and keep it fixed and attentive. Nature has formed us indeed with a diſpoſition to reliſh them; but then they are aliens, and ariſe from things that are foreign to us. But 'tis not ſo with love; this paſſion inhabits within us, and is a part of our very ſubſtance; and 'tis not barely united to the object, for we enjoy it in its abſence. That joy of the ſoul which flows from a certainty of being beloved; thoſe tender and deep meditations, that

that ſprightly, that melting emotion of the heart, which ariſes at the bare idea and name of the perſon beloved; all theſe pleaſures are within us, and are inſeparable from our very ſenſation. When therefore your heart is paſſionately inflamed, and you yourſelf are ſure of being beloved; love will be the chief pleaſure of your life: Thus you may be happy, from your paſſion only, and unite together felicity and innocence.

The world will be apt to ſay, what a ramble of thought is here! I acknowledge it; but is there no way for me to juſtify it too? One of the ancients has ſaid, that *thoughts are the excurſions of the mind*; and I flatter myſelf that I might be indulged in a tour of this ſort. Ideas have preſented themſelves very naturally to my imagination, and by degrees have carried me much greater lengths than I at firſt intended to have gone: Theſe are the paths they have led me into: I was offended to ſee the men ſo little conſider their own good, as to cenſure thoſe women, who had found a rational way of employing their minds. The inconvenien-

ces

ces of a trifling and thoughtleſs life, and the dangers of every female heart, which is not ſupported by ſome ſettled principles, ever ſtrongly affected me. I have tried whether it might not be poſſible to put the women into a more rational courſe. Authors of great credit I find have been of opinion, that women have naturally in them the requiſites to many great actions; ſuch as imagination, ſenſibility, and a refined taſte. Theſe are the endowments they have received from nature. Theſe qualities have therefore had my utmoſt attention; as ſenſibility is moſt powerful in women, and naturally leads to love, it was neceſſary in paſſing by his temple to pay him a tribute of my thoughts, and ſtrew a few flowers on his altar. I have conſidered whether it were not poſſible for female hearts to ſecure themſelves againſt love, or at leaſt from its misfortunes, by ſeparating the ideas of vice and of pleaſure, and aiming to enjoy the one without the other. Thus have I been led to conſider love as a metaphyſical ſcience. Let thoſe who can, apply it to practice.

Here

Here then is the hiſtory of my ideas, or, if you pleaſe, of my rambles of imagination. I ſhould be very happy, if, with all the faults they reproach *Montaigne* with, I could, like him, lead the readers of this little treatiſe into the regions of reaſon and good ſenſe, and ſometimes into thoſe of love and *true* pleaſure.

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The

As large quantities of *ſpurious* waters are ſold for the *genuine* waters, and particularly the *Eru* for the *Poboun* water of Spa; (as appears by the following certificate, the original of which is in my poſſeſſion) in order to prevent impoſitions *(ſo dangerous to health)* as much as lies in my power, I preſume to deſire the favour of thoſe who are ſo kind as to honour me with their commands, to give ſtrict orders, that the meſſenger do always bring back one of my printed bills, with a receipt ſigned by their moſt obedient ſervant,

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September, 1733.	*N. Broxholme,*	*Thomas Pellet,*
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